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A GREEK LADY IN HER BRIDAL HABIT,

For Lady Hamilton's Marriage Rites and Ceremonies.

London Pub.d by J. Bumpus. 1802.

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MARRIAGE RITES,

CUSTOMS,

AND

CEREMONIES,

OF ALL

NATIONS OF THE UNIVERSE.

By Lady Augusta Hamilton.

LONDON:

PRINTED FOR CHAPPLE AND SON, PALL-MALL;
ANDREWS, NEW BOND-STREET; J. BUMPUS,
HOLBORN; AND E. BARRETT, BATH.

1822.

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PREFACE.

WOMEN form so prominent a feature in the history of the universe, that whatever respects their various ranks and conditions must be important and entertaining. They have been endowed with the possession of the milder virtues, and claim the protection of the stronger sex, whose legislators, in proportion as they have adopted a more liberal and enlightened policy, have raised them to their just rank in society. Philosophically considered, there is but little inequality in the conditions of the two sexes. They are born, sustained, and die in the same manner. Education makes a distinction, which is connected with the domestic duties to which the physical state of women is peculiarly liable. The superior force of the male is rather muscular than internal, since the average of longevities, where the impulses of nature are not prematurely forced, are in favour of the female; and it becomes a fair question with the unpreju-

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diced, whether, if all the integrity, patience, and benevolence, of the two sexes could be estimated as a sum total, the balance would not incline to the latter. In the belles lettres and sciences, they have of late years shone eminently conspicuous.

The following pages are much indebted to the information collected from the labors of enlightened travelers and navigators, as well as pious missionaries, whose arguments, drawn from revelation and the light of nature, have powerfully attacked the demons of Superstition and Terror, Polygamy, infanticide, and conjugal sacrifice, have been wounded by the shafts of reason and religion, and in endeavouring every where to render women more virtuous, they have taken an excellent method to make men more so. By consulting these intrepid adventurers in the cause of Christianity and of Science, a mass of observation has been embodied to which the personal efforts of no individual could ever hope to attain.

The interesting details connected with the age of puberty form a conspicuous feature

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in the elaborate folio volumes of M. Picart, but, as that assidious compiler of the "Religions of the Universe" collected his materials in the early part of the last century, they have been rendered less valnable by more recent travelers, and by discoveries at that time little expected. Research has penetrated into kingdoms remotely placed; the African and American interiors have been better explored, and Captains Cook and Parry, like second Columbuses, have added to our charts a considerable portion of the habitable globe.

The fabulous stories of antiquity may have made warriors of women, but a state of warfare in which they destroy each other in not known to exist—their only weapons are their charms and attractions. In the most savage states, the warriors only require them as attendants, nor does it appear that, when captured, they are subject to torture and death. In political wars mercy has been generally extended to them, but in religious massacres they have indiscriminately suffered. Instances have occurred of their martial and ferocious spi-

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rit, but such are rare, and slighty affect the general rule.

The British courts of law have of late years enforced a strong object of protection to the delicacy and affection of lovers. They will not suffer the ties of courtship to be torn asunder with impunity, rightly estimating that this species of semi-marriage, if long continued, is also for "better or worse." Wherever the case is honestly made out, that truth and constancy have been violated, that gain or libertinism has broken the assurances of marriage, they have awarded ample damages, and confirmed the equitable doctrine, that a breach of promise is a breach of trust—to the female, indeed of the highest importance, since, independently of the pungent feelings of disappointment, her future happiness and prosperity may be blended with it.—A groom, upon this principle, recently obtained damages from a young woman, who had rejected him in consequence of an unexpected acquisition of property.

It has been proved by experience, that savages are the tyrants of the female sex, and

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that the condition of women is usually softened by the refinements of social life. The fit season of marriage has been varied by different legislators. Lycurgus delayed it, in the hope of a robust progeny. Numa fixed it at 12 years, that the husband might train to his will the virgin whom he had purchased of her parents. Considered only as adopted, she ranked as the daughter of her her husband, and sister to her own children. His power was absolute, and she could neither acquire nor possess distinctly from him. The wife was then defined as a *thing*, and not a *person*. In the first ages, the father of a family might sell his children, and his wife was reckoned in the number; but, as polygamy was then unknown, he could never admit to his bed a more fair or esteemed partner; and hence the virtue of the Romans, of whom no divorces are recorded during 500 years, was rather imposed than voluntary. The dignity of marriage, the rights of women, the protection of minors, and the just causes of divorce, were restored or well defined by the Christian princes Constantine, Justinian, and others, down the present æra.

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On a review of the condition of women throughout the globe, they have no real ground of complaint in this country. Here a virtuous woman is duly esteemed, and more respect is paid to character than to beauty. Here they are ennobled and appreciated. The sex are not drudges in laborious life, nor mere appendages to the opulent and noble. Though the indissolubility of marriage may occasionally press hard on some deserving individuals, yet it is clearly ascertained, that the facility of separation would destroy mutual confidence, and prove detrimental to happiness and virtue.

Whatever might give offence to delicacy has, in the following pages, been carefully avoided—the object being not to inflame the passions, but to render the thirst of curiosity subservient to the ends of rational enjoyment and the Christian character.

Charenton, 1822.

A. H.

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MARRIAGE RITES, &c.

TURKEY, IN EUROPE.

IN the East God created the first parents of the human race, and this quarter may from its early importance claim a precedence in the scale of history. Among the wonderful works of the Creation, revealed to us by the Deity in the sacred scriptures, is the accomplishment of his greatest work,—the inspiration of the immaterial soul into "the likeness of his own image." For the first pair Omnipotence planted the garden of Eden, that earthly Paradise in which "herbs, cooling fruits, and gay flowers," combined to gratify the senses, while streams meandring in gentle currents, trees affording a perfumed shelter, a benevolent cerulean sky, and a tractable animated creation, made them happy in abundance, and sole possessors without termination. These invaluable blessings, however, were not enjoyed without some exactment. As the Great Parent had created his first children with rational faculties, he required a reasonable acknowledgment of dependence, and this was to be exemplified in obedience. While in a state of innocence, they were in the pale of

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happiness; but when they tasted of that "forbidden tree, whose mortal taste brought death into the world, and all our woe," they inflicted the penalties of their sin upon all their descendants. Had they remained inculpable, what would have been the state of human existence at this time, may be an object of speculation; but never can be determined by reason or experience. The criminals were driven from the Garden of Paradise, and death was their punishment. Mercy however and judgment were blended together; the propagation of the human race was made one of the strongest and sweetest impulses in human nature, and the enjoyment of a heavenly paradise was promised, as the reward of patience and virtue, till the Messiah should, in the fulness of time, point more immediately "the way that leads to God," and reign in that celestial abode, to which as the Redeemer of the human race he first ascended.

The sentence pronounced on Eve, and so often attended with fatal consequences, is felt less severely in hot climates than in cold ones. Parturition is more easy and more common where the heat is excessive, but the term of life is proportionably short, according to that general law of nature, the more rapid the growth, the earlier the decay. In our happy climate, neither scorched by the unclouded sun, nor shrinking from the nor-

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thern blast, our women enjoy the advantages of a progeny not too numerous to injure their longevity, nor too expensive to become a burthen. Eminent as good wives, as affectionate mothers, models of chastity, and proverbial for cleanliness and domestic comforts, we feel confident that the British pair would be placed on the highest pedestals in a temple consecrated to the conjugal duties and virtues.

By appreciating and comparing the women of other countries, we shall enable our own more effectually to value their advantages, and improve the power which their superior charms possess. As there is nothing perfect that is terminable, so the laws of our country cannot meet every case of conjugal suffering and contumacy, but we are nevertheless certain that as much or more has been done than in even the most polite nations, and that whatever conduces to rational enjoyment and endless felicity has been founded on laws inculcated by religion and experience. The truth of these assertions we shall proceed to illustrate, and shall conduct the reader first to Turkey, once the seat of the Roman Empire in the East, and where the Great Impostor Mahomet, by his fanaticism and laws, perpetuated new doctrines respecting the rights and capacities of the sex, and gave to his bigoted followers a sensual Paradise—a heaven formed of earthly materials.

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Among the different writers on Turkish manners, and the virtues and foibles of Turkish ladies, very different estimates are made of their general character and temperament. Some render them licentious, and wholly influenced by the bent of amorous impulses, while others have called the picture exaggerated and distorted, defended their character, and classed them in as respectable a rank as those of our own country. Indeed, place a foreigner in many parts of London, from the plebeian female to the plumed peeress, he might find ample ground to reason against the chastity and excellence of our invaluable countrywomen. It is our duty to be impartial, and detail information that may appear sometimes a little in opposition.

Among the Turks marriage is considered merely as a civil contract, and in our country about the time of Henry VIII. it was performed by the Magistrate. The Cadi, or Magistrate of the district, registers the union of the parties; but what is singular, the parties themselves are not present, nor does the bride or any of her female friends attend; a custom which would little suit the anxiety and affection of an English lady. The deed is executed by proxies, and signed by witnesses, who are generally the nearest relatives, a few friends of the conjugal parties, and the priest of the parish; whose presence is no farther necessary than to give a

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nuptial benediction to the new-married couple. The marriage contract very particularly enumerates the dowry to be settled on the wife, in case she survive her husband, or be divorced. The contract also contains an account of all the property she brings, which at her death or separation must be punctually restored. After the contract is signed, the relations of the bride bring her with great ceremony to her husband's house, who undresses and puts her to bed.

Marriage differs from concubinage only in the dowry or settlement, which gives the wife an exclusive claim to demand the caresses of her husband from the evening of sunset on every Thursday to the same hour on Friday, which day is the Turkish Sabbath, kept in commemoration of that day on which they say God created the world.—If the husband comply with this *family duty*, his irregularity at other times is not of material consequence. All the children he begets in his household are equally legitimate. A custom also in Turkey, though seldom practised, is permitted,—namely, a contract to live together for a certain time, called Kapin, specifying the conditions of separation, and the father's provisions for the children.

The Turkish laws forbid maids and married women to unveil to any man but the husband or relatives, within a certain degree. A Turk there-

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fore marries the daughter of his neighbour or his widow without knowing her. He can only determine by the report of his own women, or some person by whom she has been seen.

They relate a pleasant story of a man, who, as is usually the case, not having seen his wife till after his marriage, and finding her far from handsome, two or three days after their nuptials, when she desired him to name the persons who were to have the privilege of *Namaharem*—that is, of entering her harem, (this is generally restricted to the father, uncle, and brothers, of the married lady,) that she might not endeavour to conceal herself from them, returned for answer, "I give you my free permission, my dear, to show yourself to all the men in the world, except to myself."

The laws of Mahomet allow a man to have four wives; but this among the middling ranks is, from economy, not often adopted. The wives of the harem are mostly either purchased slaves, or women of inferior condition; and when a man has married a woman of equal rank with himself, she constantly retains her dignity; and the other wives have either a separate or inferior establishment, or live with her as servants.

The punishment of adultery is more severe in Turkey than with us. The Turk may kill his inconstant wife, and claim all the property which is secured by the marriage deed. Great jealousy

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prevails respecting infidelity; and it is said that Mahomet had nearly repudiated his favourite wife, (who was forty years younger than he was,) because she stepped from the litter in which she usually followed him in his military expeditions, and absented herself for a few moments in a neighbouring wood.

The want of children among the Turks is made of greater importance than in England. The wife may complain of the *neglect* of her husband, or his parsimony, or apprehension of violence, and obtain a divorce. According to the relation of the Chevalier d'Arvieux, when this is demanded, she goes to the cadi, takes off one of her shoes, and turns it upside down, to intimate more than she dare say. The husband is then sent for, the case is heard, and, if the woman persist in dissolving the marriage, she is made to forfeit her portion, the contract is dissolved, and she is at liberty to seek another husband. But, on the contrary, if the husband seek the divorce, she is allowed her portion. It is a remarkable circumstance in the Turkish marriages, that the husband brings the portion to the wife, but the wife never to the husband.

The husband who has formally repudiated his wife cannot take her again until she have been remarried and again divorced. The law not only justifies whatever means a woman may adopt to

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preserve herself from shame or injury, but even commands her to employ poison, if it be necessary, in order to protect her honor from violence. The same privilege is extended to the wife, who, after having been separated from her husband by the ceremonies of divorce, finds herself compelled to resist his usurpation of the privileges which he has renounced.

Mahomet himself, a man of warm imagination, disposed to enthusiasm which necessarily heightens the passions, and naturally a lover of women, did not deprive them of their due rank and honor, either in civil society, or in the delights of paradise. The Koran expressly declares, that, in the future distribution of rewards and punishments, God will make no distinction of sexes; but the prophet does not insult the modesty of women by unveiling to their imagination a paradise of sensual bliss. The dangerous secret was left to be divulged in modern times; and the grave Montesquieu has exhibited, in his description of the female elysium, all the aids and instruments of luxury. A meadow of lively verdure, enamelled with beautiful flowers, first receives the fair one who has escaped from an earthly harem; a rivulet meanders through the midst, the birds warble in the surrounding groves, and a superb palace, placed in a magnificent garden, terminates the prospect, and contains within its walls the company of celestial youths,

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whose occupation through eternity is only to contribute to her amusement.

Mahomet, knowing the influence of women over men, exhorted his followers not to marry unconverted polytheists; but he provided for the connubial happiness of the female believers, by impressing on the husband the sanctity of the conjugal embrace, and the sin of neglecting it. They are strictly prohibited from forming alliances with idolaters. The faithful may marry Jewish or Christian women, and their children must be Mussulmans; but the female believer is forbidden to unite herself with an infidel.

Smoking is an universal custom in the Turkish harem; but Lady Mary Wortley Montagu prudently excludes so disgusting a particular from her portrait of the Turkish ladies. We cannot assert from experience that the most offensive consequence of this custom is corrected by the chewing of mastic, which, it is supposed, whitens and preserves the teeth, and, by stimulating the salival glands, assists digestion. Coffee and confections, which in Turkey are delicious, are taken as elegant and necessary refreshments, and are always presented to visitors. Sherbet and perfumes are more ceremoniously introduced, as denoting greater respect.

The more elegant occupations of the harem are working in embroidery, and superintending the

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education of young ladies, who are taught to express themselves with the greatest purity and correctness of language, to read, and to write a neat and legible hand. These qualifications are indispensable to the education of a lady of fashion; and singing, dancing, and music, are also considered as polite accomplishments. Whether their dances be of the same character as those of the professed actresses, we cannot pretend to determine: they certainly are not all so, and we should think they rather resemble the *ramaika*, or choral dances of the Greek women.

Such are the studies and qualifications of young ladies of the superior ranks, whose leisure and fortune enable them to acquire those elegant arts which constitute the distinguishing characteristics of polished society, or render them delightful companions in retirement. They are also most carefully instructed in the decorum of manners, and every thing belonging to the dignity of their rank in life, as well as in those arts which add poignancy to their personal attractions. The amiable character of their sex is not perverted by their institutions; and if their soft and voluptuous caresses excite desire, the flame is cherished and refined by their native delicacy, their gentleness, their modesty, and engaging sensibility. They are endeared to their husbands by the exercise of all the conjugal and parental duties, and the charm

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which they diffuse over every circumstance and change of life.

In the early state of Turkish society, while the men were employed in the labors of the field or the exercise of the chace, the women were devoted exclusively to domestic occupations. The same habits of separation continued when their modes of life, in other respects, were changed; and the precepts of their new religion defined with rigor the duties to be observed by either sex. But the precautions used in Turkey to conceal the women from the public view, whether the custom originated with themselves, or was adopted from other nations, are less to be attributed to jealousy and suspicion than to respect for the persons, and reverence for the modesty, of women; and they are perhaps to be considered as an homage to female beauty, which the Turks think that no man can behold with physical indifference, or with mental purity. In their houses the women are screened from intrusive curiosity; and their dress, when abroad, without any pretensions to elegance, muffles their bodies, and seems purposely designed for concealment. The thin covering of muslin, which veils only a part of their faces, leaves them, however, perfectly free to observe the persons of the men. If jealousy dictated such a disguse, it could not more effectually have defeated its own purposes: for the spirit of intrigue could scarcely

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suggest a more happy expedient to elude vigilance, and to deceive, without alarming, suspicion. The means of preventing indiscretion, by watching over the conduct of the women, must necessarily be limited to the idle or the rich; so that if there be equal virtue in Turkey as in Christendom, there is at least equal merit.

In a general survey of the Turkish empire, there are, perhaps, as few unmarried persons of either sex as in other countries; so that the seclusion of women does not appear to operate as an impediment to matrimony: for, though ambitious men defer their domestic establishments till they have advanced or secured their fortunes, yet the husbandman, the artisan, and the tradesman, generally contract marriage as a preliminary to their settling themselves in business. Indeed it would not be allowed to an unmarried man, or, which is considered as the same thing, to a person who has no woman in his family, to keep a house and an independent establishment in Constantinople.—The evil then extends no further than to restrain girls from general conversation, and to confine the attention of wives to their conjugal duties. It cannot by any means be complained of as a hardship upon the women, or as a favor to the other sex.

"The morality of Turkish women," says Lady Mary Wortley Montagu, "is as with us, and

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they do not commit one crime the less for not being Christians." But intrigues, except among the indigent, who are not overlooked by servants or duennas, are attended with obstacles not easily surmounted. Some authors mention the bath as a rendezvous of lovers: but we do not hesitate to assert, that no assignation was ever made at a public bath. Others mention Jewessess and Armenian women as the conductors of intrigues; and they allege, that correspondence is carried on between the lovers by means of the flowers of a nosegay. Such means are indeed possible, and so are a thousand others, which have been, and no doubt are, daily resorted to in Constantinople, as well as in every populous and luxurious capital.

If a Christian be detected in a criminal intercourse with a Turkish woman, he is obliged not only to marry her, but to espouse her religion, otherwise he is irremissibly condemned to death. The only intrigue with a foreigner that we recollect, and which is recorded on undoubted authority, and with circumstances analagous to Turkish customs, was with an English officer, employed in the Turkish service at Ruschiuk, on the Danube, during the last Russian war; and nothing could be more simple than its contrivance. The lady, who knew no language but the Turkish, came to the house of the officer, whose knowledge of the language did not facilitate communication

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between them. The exposure of a beautiful face explained the motive of her visit; their intimacy was detected; the gentleman sought protection from Sir Robert Murray Keith, who was then negociating the peace at Sistove; and the lady justified her conduct, or at least was pardoned by her husband.

It cannot be denied, that the severity of the Turkish institutions must be productive of incorrectness of taste and irregularity of conduct in both sexes. Whether these partial inconveniences are overbalanced by more general advantages, it would be a matter of great difficulty and delicacy to decide. The great corrective of public depravity is domestic manners; and if the women be too scrupulously, yet they are effectually removed from the chief seductions to irregularity. The interior of their houses is pure and untainted with vice and obscenity. Domestic virtue is honored with public approbation, and misconduct is censured with unrelenting severity.

We are told that pleasure is the chief duty of Turkish wives; and it may be true of the wives of the voluptuous: yet even these show at least so much reverence to their children and their families, as to conceal from observation the working of the passions, and sacrifice so little duty, that few mothers neglect the care of their infants. Those who have observed them in their families acknow-

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ledge, that their highest pleasures are the caresses of an infant whom they nourish with their milk.—Mahomet himself is never more amiable than when he enforces this pleasing duty,—"The kiss given by an infant to its mother equals in sweetness that which we shall imprint on the threshold of Paradise."

Lady Craven observes, that the harem is sacred, even to that rapacious power which has seized the master's life, only because he was too rich. It may be said that, in Turkey likewise, women are safe from an idle, curious, impertinent public; and what is called the *world* can never disturb the ease and quiet of a Turkish wife. Her talents, her beauty, her happiness or misery, are equally concealed from malicious observers. Of misery, unless a Turkish woman is beyond exception unreasonable, her portion cannot be very great; for the wife whose wretched husband earns subsistence by carrying water or burthens, sits at home bedecked with jewels, or goes out as her fancy directs, and the fruits of his labour are appropriated to her use. In great houses, the wives of the Turks, who compose the train of a Turkish husband, are destined to be subservient to the state of the first wife, and she treats them as she pleases in her harem.

It is not the custom among the Turks to make enquiries about their wives, and it would be con-

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sidered the height of indecorum in Turkey, to ask a Mahometan how his wife did.

The word Seraglio is used by way of eminence to distinguish the palace of the Grand Signior at Constantinople, where he keeps his court, and in which his concubines are lodged, and youth are trained up to fill the highest offices at court. It is a triangle about three Italian miles round, wholly within the city, at the end of the promontory Chrysorecas, now called the Seraglio Point. The buildings run back to the top of the hill, and from thence there are gardens which reach to the edge of the sea. It is enclosed with a very high and strong wall, upon which there are several watch towers; it has many gates, some of which open towards the sea-side, and others into the city, but the chief gate is one of the latter, which is constantly guarded by a company of capochees or porters; in the night it is very strongly guarded towards the sea. The outward appearance is not very beautiful, its architecture being irregular, consisting of several separate edifices in the form of pavilions and domes.

The ladies of the Seraglio are a collection of beautiful young women, chiefly sent as presents from the provinces and the Greek islands, most of them being children of Christian parents. The brave Prince Heraclius abolished the infamous tribute of children of both sexes, which Georgia

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formerly paid to the Porte yearly. The number of women in the harem depends on the taste of the reigning Sultan; Selim had two thousand, Achment had but three hundred, and the late Sultan had nearly sixteen hundred.

On their admission they are committed to the care of old ladies, taught sewing and embroidery, music, dancing, and other accomplishments, and furnished with the richest clothes and ornaments. They all sleep in different beds, and between every fifth there is a preceptress. Their chief governess is called Katon Kiaga, or governess of the noble young ladies. There is not one servant among them, for they are obliged to wait on one another by rotation; the last that is entered serves the one who preceded herself. These ladies are never suffered to go abroad, except when the Grand Signior removes from one place to another, when a troop of black eunuchs conveys them to the boats, which are enclosed with lattices and linen curtains; when they travel by land, they are put into close chariots, and signals are made at certain distances, to give notice that none approach the roads through which they pass. The boats of the harem, which carry the Signior's wives, are manned with twenty-four rowers, and have white-covered tilts, shut alternately by venetian blinds. Among the Sultan's attendants are a number of mutes, who act and converse by signs with great quickness;

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also some dwarfs, who are exhibited for the diversion of his Majesty.

When he permits the women to walk in the garden of the Seraglio, all the people are ordered to retire, and on every side there is placed a guard of black eunuchs, with sabres drawn in their hands, while others go round in order to see that no person is near who is not belonging to the Seraglio. Should any one be found in the garden, even though it be through ignorance or inadvertence, he is undoubtedly killed, and his head brought and laid at the feet of the Grand Signior, who gives a great reward to the guard which brought it. Sometimes the Grand Signior goes into the garden to amuse himself while the women are there; and it is then and there that they use their utmost efforts to please and captivate his Majesty, by dancing, singing, seducing gestures, and amorous blandishments, by which they endeavour to ensnare the heart of the monarch. It is not permitted to take a virgin to his bed, except during the solemn festivals, or on occasion of some extraordinary rejoicings, or the arrival of some good news. Upon such occasions, if the Sultan choose a new partner to his bed, he enters into the apartments of the women, who are ranged in files by the governess, to whom he speaks and intimates which he likes best.

The ceremony of throwing the handkerchief, as

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related of the Sultan, to the girl he likes best, is an idle tale without any foundation. As soon as the Grand Signior has chosen the girl that he has destined to be his companion for the night, all the others follow her to the bath, washing and perfuming her; she is then dressed superbly, and conducted to the Sultan's chamber with singing, dancing, and rejoicing, who is generally on such an occasion already in bed. After a certain time, upon a signal given by the Signior, the governess of the girls, with all her suite, enters the apartment, and conducts her back with the same ceremony as before, to the women's apartment. Should she fortunately prove pregnant, and be delivered of a boy, she is called *Asaki Sultaness,* that is to say, Sultaness-mother; for the first son she has the honour of being crowned, and has the liberty of forming a court. She has also an appointed guard of eunuchs for her particular service. None of the other ladies, though delivered of boys, are either crowned or maintained with such costly distinction as the first; however, they have their service apart, and have handsome appointments.

At the death of the Sultan, the mothers of the male children are shut up in the old Seraglio, from when they are never allowed to come out any more, unless one of their sons ascend the throne. Baron de Tott informs us, that the female slave who chances to be mother of the Sultan, and lives

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long enough to see her son mount the throne, is the only woman who at that period alone is called Sultana-mother; she is till then shut up in the interior of her prison with her son. The title of *Bache-kadun*, principal woman, is the highest dignitary of the Grand Signior's harem; and she has a larger allowance than those who have the title of second, third, or fourth, which are the four free women allowed by the Koran. Lady Wortley Montague says, at the time she visited Turkey, (1717,) the widow of the late Sultan was obliged by the reigning Sultan to quit the Seraglio, and choose a husband from among those who were her subjects. She used every argument and entreaty to avoid the disgrace, as it looked upon; but nothing could prevail with the Sovereign to change his determination, and she actually fixed upon a man upwards of fourscore years of age, though she was little more than twenty herself.

Dr. Clarke relates, that, in 1808, the gardener of the Grand Signior was a German, and that, while the Secretary to the Swedish mission was in conversation with him, it was announced that the Sultana-mother and four Sultanas were about to take the air in the garden—they instantly closed the shutters, and locked the doors of the lodge. Through two gimblet holes bored on purpose, they beheld the features of the Sultanas, one of whom was very fair, and all possessed extraordinary

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beauty. Their dresses were rich beyond all description. Long spangled robes open in front with pantaloons embroidered with gold and silver, and studded with a profusion of pearls and diamonds, displayed their persons to the greatest advantage. Their hair hung in loose tresses, powdered carelessly with clusters of jewels; a little on one side of the head they wore small diadems, and their faces, necks, and breasts, were quite uncovered. The gardens and the baths of these Sultanas presented every degree of luxury and magnificence which Eastern taste has been able to invent.

Lady Montague had, perhaps, better opportunities of observing Turkish manners in private life, during her stay in that country, than any one who ever visited it. Her situation as the lady of our Ambassador, joined to her uncommon beauty and pleasing manners, made her company acceptable to the Turkish ladies of the highest rank; and in one of her letters to her sister the Countess of Mar, she gives the following lively description of her reception at the palace of the fair Fatima, which is highly illustrative of Turkish customs.

"I was met at the door by two black eunuchs, who led me through a long gallery, between two ranks of beautiful young girls, with their hair finely plaited, almost hanging to their feet, all dressed in fine light damasks, brocaded with sil-

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ver. I was sorry that decency did not permit me to stop to consider them nearer. But that thought was lost upon my entrance into a large room, or rather pavilion, built round with gilded sashes, which were most of them thrown up, and the trees planted near them gave an agreeable shade, which hindered the sun from being troublesome. The jessamines and honeysuckles that twisted round their trunks gave a fine perfume, increased by a white marble fountain playing sweet water in the lower part of the room, which fell into three or four basins with a pleasing sound. The roof was painted with all sorts of flowers, falling out of gilded baskets, that seemed tumbling down. On a sofa, raised three steps, and covered with fine Persian carpets, sat the *kiyaya's* (lieutenant-vizier) lady, leaning on cushions of white satin, embroidered; and at her feet sat two young girls about twelve years old, lovely as angels, dressed perfectly rich, and almost covered with jewels.—But they were hardly seen near the fair *Fatima*; so much her beauty effaced every thing I have seen, nay, all that has been called lovely either in England or Germany. I must own I never saw any thing so gloriously beautiful, nor can I recollect a face that would have been taken notice of near her's. She stood up to receive me, saluting me after their fashion, putting her hand to her heart with a sweetness full of majesty, that no

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court breeding could ever give. She ordered cushions to be given me, and took care to place me in the corner, which is the place of honor. I confess I was so struck with admiration, that I could not for some time speak to her, being wholly taken up in gazing. That surprising harmony of features—that charming result of the whole—that exact proportion of the body—that lovely bloom of complexion unsullied by art—the unutterable enchantment of her smile! But her eyes!—large and black, with all the soft languishment of the blue!—every turn of her face discovering some new grace.

"After my first surprise was over, I endeavoured, by nicely examining her face, to find out some imperfection, without any fruit of my search, but my being clearly convinced of the error of that vulgar notion, that a face, exactly proportioned and perfectly beautiful, would not be agreeable: nature having done for her with more success what Apelles is said to have essayed, by a collection of the most exact features, to form—a perfect face. Add to all this, a behaviour so full of grace and sweetness, such easy motions, with an air so majestic, yet free from stiffness or affectation, that I am persuaded, could she be suddenly transported upon the most polite throne of Europe, nobody would think her other than born and bred to be a queen, though educated in a country we call bar-

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barous. To say all in a word, our most celebrated English beauties would vanish near her.

"She was dressed in a *caftan* of gold brocade, flowered with silver, very well fitted to her shape, and showing to admiration the beauty of her bosom, only shaded by the thin gauze of her shift. Her drawers were pale pink; her waistcoat green and silver; her slippers white satin, finely embroidered; her lovely arms adorned with bracelets of diamonds; and her broad girdle set round with diamonds. Upon her head a rich Turkish handkerchief of pink and silver, her own fine black hair hanging a great length in various tresses, and on one side of her head some bodkins. I am afraid you will accuse me of extravagance in this description. I think I have read somewhere that women always speak in rapture when they speak of beauty; and I cannot imagine why they should not be allowed to do so. For my part, I am not ashamed to own I took more pleasure in looking on the beauteous Fatima, than the finest piece of sculpture could have given me.

"She told me the two girls at her feet were her daughters, though she appeared too young to be their mother. Her fair maids were ranged below the sofa, to the number of twenty, and put me in mind of the ancient nymphs. I did not think all nature could have furnished such a scene of beauty. She made them a sign to play and dance. Four

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them immediately began to play some soft airs on instruments between a lute and a guitar, which they accompanied with their voices, while the others danced by turns. This dance was very different from what I had seen before. Nothing could be more artful, or more proper, to raise *certain ideas*. The tunes so soft—the motions so languishing—accompanied with pauses and dying eyes, half falling back, and then recovering themselves in so artful a manner, that I am very positive the coldest and most rigid prude upon earth could not have looked upon them without thinking of *something not to be spoken of*. The music is extremely pathetic; 'tis true I am inclined to prefer the Italian, but perhaps I am partial. When the dance was over, four fair slaves came into the room with silver censers in their hands, and perfumed the air with amber, aloes-wood, and other scents. After this, they served me coffee upon their knees in the finest china, with *soucoups* of silver, gilt. The lovely Fatima entertained me all this while in the most polite agreeable manner; calling me often *guzel sultanum*, or the beautiful sultana, and desiring my friendship with the best grace in the world, lamenting that she could not entertain me in my own language. When I took my leave, two maids brought in a fine silver basket of embroidered handkerchiefs; she begged I would wear the richest for her sake, and give the others to my wo-

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men and interpretess. I retired through the same ceremonies as before, and could not help thinking I had been some time in Mahomet's Paradise, so much was I charmed with what I had seen."

This entertaining writer, in another letter to her sister, gives the following interesting account of a bride's first visit to the bath:—

"I was three years ago at one of the finest baths in the town, and had an opportunity of seeing a Turkish bride received there, and all the ceremony used upon such occasions, which made me recollect the epithalamium of Helen, by Theocritus; and it seems to me that the same customs have continued ever since. All the female friends and relations of the newly-allied families met at the bagnio; several others assembled out of curiosity; there were not less in the whole than two hundred. Those who were or had been married placed themselves round the rooms on marble sofas; but the virgins hastily undressed, having no other covering than their fine heads of hair: two of them met the bride at the door, to which she was conducted by her mother and another grave relation. She was a beautiful person about seventeen, very richly dressed, but soon reduced to a state of nature. Two others filled silver gilt pots with perfume, with which they scented the room. They then began the procession, following in pairs to the number of thirty, the leaders singing an

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epithalamium, answered in chorus by the others; the two last leading the bride, having her eyes fixed on the ground with a most charming air of modesty. In this order they walked round the three largest rooms in the bagnio. It is not easy to describe the beauty of this sight, most of them being well proportioned and finely skinned, which is improved by their frequent bathing. After having made the tour, they lead the bride to every one in the room, who compliments her either with a jewel, or some other valuable present."

Lady Montague is of opinion, that the Turkish ladies enjoy more liberty than the European, for the following reasons:—"No woman of what rank soever is ever permitted to go into the streets without being covered with two *mulins*; one that covers her face all but her eyes, the other that hides the whole dress of her head, and hangs half-way down her back. Their shapes are also wholly concealed by an article of deep white they call a *ferigee*, which no woman of any sort appears without. This has straight sleeves that reach to the fingers' ends, and laps round them not unlike a riding-hood. You may guess then how effectually this disguises their persons, so that there is no distinguishing between the lady and her slave. It is impossible for the most jealous husband to know his wife when he meets her; and no man dare touch or follow a woman in the street. This per-

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petual masquerade gives them an entire liberty of following their inclinations without danger of discovery.

"The most usual method of intriguing is to send an appointment to the lover to meet the lady at a Jew's shop, which are as notoriously convenient as our Indian houses. The great ladies seldom let their gallants know who they are; and so difficult is it to find out, that they but very seldom can guess at her name, though they may have corresponded together for above half a year.

"You may easily imagine the number of faithful wives very small in a country where they have nothing to fear from a lover's indiscretion, since we see so many have the courage to expose themselves to that in this world, and all the threatened punishments in the next, which is never preached to the Turkish damsels. Neither have they much to apprehend from the anger of their husbands, those ladies that are rich having all their own money in their own hands. Upon the whole, I look upon the Turkish women as the only free people in the empire; the very divan pays respect to them; and the Grand Signior himself, when a pasha is executed, never violates the privileges of the harem, which remains unsearched, and entire to the widow.

"They are queens of their slaves, whom the husband has not permission so much as to look

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upon, except it be an old woman or two whom the wife chooses. It is true their law permits them four wives, but there is no instance of a man of quality that makes use of this liberty, or of a woman of rank that would suffer it. When a husband happens to be inconstant, (which will sometimes happen,) he keeps his mistress in a house apart, and visits her as privately as possible, just as it is with you. Amongst all the great men here I only know the *tefterdar, i. e.* (treasurer,) that keeps a number of she-slaves for his own use, that is to say, on his own side of the house; for a slave once given to serve a lady, is ever after at her disposal; and he is spoken of as a libertine, or what we should call a rake, if he were to interfere with them; and the wife won't see him, though she continue to live in his house."

In a Turkish house there are no chambers exclusively appropriated as bed-rooms; the usual way of sleeping is on a light mattress, which is spread on the sopha or in the middle of the chamber, and sometimes in the gallery, according to the season of the year, and the temperature of the weather. Neither men nor women lie down completely undressed, but have night-dresses, resembling, except in the inferior quality of the materials, the under-clothes which they wear in the day. The bed-furniture, which, in its greatest perfection, consists but of a quilted coverlet, a sheet, and a

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pillow, is laid up during the day in a closet or press, with which every chamber is provided. Every room in a Turkish house serves for every purpose; and the furniture, in all, differs only in fineness of quality or richness of ornament. The sopha extends round three sides of the chamber, on a frame raised a few inches from the floor. The *minder*, or mattresses, as well as the cushions, are stuffed with wool, and smaller cushions for the more distinguished guests are filled with cotton. The *macat*, or covering, is of woollen or silk stuff, bordered with a deep fringe, and the cushions are of velvet, or of gold and silver tissue. The floor is covered, according to the season, with carpets or Egyptian matting, except a small part near the entrance, where the *papuches*, or slippers, are put off. The use of chairs and tables is almost unknown.

The dinner is served up on a large circular tray of copper, tinned, which is placed on a low stool, at a corner of the sopha, and the guests sit round it cross-legged, the youngest or least honourable sitting on cushions placed on the floor. The service is conducted with great simplicity. The dishes are brought to table singly, and succeed each other, sometimes to the number of twenty or thirty, with such celerity as to allow little time for selection or indulgence. Instead of a table-cloth, a long napkin is spread over the knees of the guests. The chief

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of the family serves himself with the fingers of his right hand, and invites the company to follow his example. They make no use of plates, nor even of knives and forks. Mahomet severely inveighs against luxury or expence in the table furniture. "Verily," he says, "the fire of hell will roar like the lowings of a camel in the bellies of those who eat and drink from vessels of gold and silver."

In the ladies' apartments the *tanndur* usually occupies the corner of the sopha during the winter months, and besides being used for warmth, answers all the purposes of a table and a toilette. The *tanndur* is in the form of a table, of the height of two or three feet, with a bottom on which is placed a chafing dish of earthenware or copper, containing a small quantity of hot ashes. The company sit round it, with their legs under the carpet or quilted coverlet which is thrown over it. D'Ohsson supposes, that European ladies would willingly adopt it, and would experience less inconvenience from the moderate heat of the *tanndur* than from the brisk action of the chimney-fire. Olivier, who was at Pera in the year 1794 when the French were separated from "la bonne société," describes the *abuses* of this utensil in the families of the inferior Greeks and Franks. I believe, that this singular invention is peculiar to Constantinople and its neighbourhood, as the use of it does not extend beyond the sea-coast of Asia Minor, nor to

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the northward beyond the Danube. Its heat, which is confined under the coverlets, is moderate and agreeable; but being unequally diffused, and directed chiefly to the legs and feet, besides injuriously affecting those parts, disposes the body more easily to catch cold. In most houses there is no chimney, except in the kitchin. Persons of rank or property easily brave the severity of the winter in their spacious apartments, wrapt up in the most costly and comfortable furs: sometimes a chafing dish, called *mangal*, is placed in the centre of the chamber; but the use of the *tanndur* is general in the boudoirs of the harem.

The Turkish women are beautiful, though their beauty is of a different character from that of women in the northern climates of Europe. Their dress, when abroad, is little calculated to expose to advantage the elegant proportions of shape which when young they possess, but, from various circumstances in their manner of living, do not so generally preserve as the women of the other parts of Europe.

Lord Sandwich, who visited Turkey, has affirmed, that any person who had experienced an intrigue with a Turkish woman would have no further taste for the ladies of any other country.—"The cleanliness and sweetness," says he, "of their persons; their advantageous dress, which seems made purposely to inspire the warmest de-

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sires the tenderness of their expressions; their words and actions, which seem enough to declare the unfeigned sentiments of their hearts, their grace, air, and beauty, are sufficient to captivate the most unconquerable breast; while their sincerity and unequalled constancy are capable of fixing their lover's affections.

A most respectable traveler, Mr. Thornton, prefers Lady M. W. Montagu's description of them to that of other travellers, as, however highly it may be coloured, it is *the only one* certainly drawn from life. "They walked about with the same majestic grace which Milton describes our general mother with. There were many amongst them as exactly proportioned as ever any goddess was drawn by the pencil of a Guido or a Titian, and most of their skins shiningly white, only adorned by their beautiful hair, divided into many tresses, hanging on their shoulders, braided either with pearls or ribbons, perfectly representing the figures of the Graces. I was here convinced of the truth of a reflection I have often made, that, if it were the fashion to go naked, the face would be hardly observed."

Restricted as the women are to a partial intercourse with people of either sex, it is not to be expected, that the fashion of dress is subject to such continual variations as in the Christian part of Europe: and, as the taste of the country is less re-

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fined than with us, the women have not yet learned to substitute neatness for magnificence. Their dresses are made of the richest stuffs of India and Cachimere, which, being too costly to be frequently changed, and incapable of being washed, continue in use for a much longer period than they can possibly preserve the freshness which delicacy requires. The harems of private gentlemen have been frequently visited by European physicians, and from none of their descriptions do they appear to be the scenes of vice and debauchery. Few men wish to avail themselves of the licence, which the law allows, of increasing the number of their wives; and the slaves, in general, are not the mistresses of the husband, but the servants or companions of the wife. The right of the master or mistress is mildly exercised in Turkey, and slavery is perhaps the readiest road to honours and preferments; the European prejudices with respect to birth are unknown or disregarded, and the male or female slave is frequently incorporated with the family by marriage with the son or daughter of the master.

The harem, in the palaces of the Emperor and the great officers of state, is guarded by eunuchs, black and deformed, either from nature, or the effect of mutilation. Though it is not pretended to have obtained particular information as to the jurisdiction of the interior of the imperial harem,

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yet the assertion may be ventured that these eunuchs, so formidably represented by Montesquieu, officiate only as guards of honor; they neither perform menial offices, nor are they employed about the persons of the ladies; much less are they invested with command; nor do they consider that they are especially appointed to watch over the virtue of the women.

No part of the Turkish institutions or establishments has so strongly excited the curiosity of foreigners as the harem of the seraglio, concerning which, as no foreigner can be admitted under any pretence whatever, no direct information can be obtained; nor indeed information of any kind, except what may be learned by means of ladies, who, having themselves constituted a part of the imperial harem, have been afterwards married to the great officers of the court.

Mr. Thornton gives the highest credit to the before-mentioned lady's descriptions on the subject, and whose information was gathered from those ladies who had been in the seraglio, and not from her actual presence there. It is known, that the Grand Signior, from an indeterminate number of female slaves, selects his favourites, who are distinguished by the title of *cadinn*, and by some authors are limited to seven. The mother of a boy is called *hasseky*, unless the boy die, in which event she descends to her former rank. The *ca-*

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dinns, or wives, of a deceased or deposed sultan are all removed from the imperial harem to the *eski serai*, a palace in the middle of the city, built by Mahomet the Second; except the *validé sultan*, or dowager empress, the mother of the reigning sultan, who has her liberty, a palace, and revenues to support a suitable establishment. But the *hassekies*, or those who have a son living, are treated with marked respect, as, in the natural order of events, they may become *validé*. The title of sultan, though from courtesy it may be given to the *hassekies*, is, strictly speaking, appropriated to the empress dowager, and the sons and daughters of the imperial family. All the other ladies of the seraglio are comprehended under the general name of *odaliks*, or slaves of the household.

The *kilsar aga*, chief of the black eunuchs, is one of the greatest personages of the empire; and who announces to the sultan's selected favorite the pleasure she is to enjoy in his arms. The white eunuchs are employed without the harem, and have the charge of the gates of the seraglio; but they neither approach the women, nor arrive at offices more honorable or lucrative than the superintendance of the education of the pages.—The chief of the white eunuchs is called *capu agasi*.

The *odaliks*, or ladies of the household, are by no means condemned to a state of hopeless or interminable virginity. They are sought in mar-

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riage by the officers of state, by the governors of provinces, by the courtiers, and by all who are stimulated by ambition to aspire at preferment, or who seek security under the patronage of the *cadinns* and sultanas; for, from the recesses of the harem, the ladies influence public affairs, nominate to places and favors, and avert or direct punishments.

This assembly of beautiful women is composed of slaves chiefly from Georgia and Circassia.—Nature has endowed the Georgian women with peculiar graces: they are tall and finely shaped; their features and complexion, their slender waists and graceful carriage, are indescribably beautiful; but the custom of creeping in at the bed's foot; the intrigues and jealousies of the ladies; their poisonings and drownings; the precedency established by the *kislar agasi*; their visits of ceremony; and the incessant homage of their subordinate companions; are the stories of travellers, who seek rather to surprise than to convey the truth to their readers.

For the gratification of the faithful, a market of female slaves, *avrat bazar*, is established in the capital. Formerly not only Mahometans, but even Jews and Christians, might purchase women for domestic purposes or worldly pleasure; and Sandys says, that the custom (being prohibited only by our religion) was general among the

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Franks. The frail virtue of the western Christians is, however, at the present day, powerfully supported by the temporal authority of the civil magistrate; and the custom of lying alone, which was almost discarded in Sandys's time, is less rare among them than it appears to have been formerly. All, except Turks, are now not only excluded from the slave-market, but are prohibited from retaining slaves.

The slave-market is a quadrangle, surrounded by a covered gallery, and ranges of small and separate apartments. It has been said, that the practices of the owners towards their slaves are repugnant to humanity and decency; but it is more reasonable to suppose, that the avarice of the slave-merchant would induce him to observe a very different conduct, and more agreeable to his interest.

The manner of purchasing slaves is described in the plain and unaffected narrative of a German merchant, which, as far as we have been able to ascertain its general authenticity, may be relied upon as correct in this particular. He arrived at Kaffa, in the Crimea, which was formerly the principal mart of slaves; and hearing that an Armenian had a Georgian and two Circassian girls to dispose of, he feigned an intention of purchasing them, in order to gratify his curiosity, and to ascertain the mode of conducting such bargains. The girls

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were introduced to him on after another. A Circassian maiden, eighteen years old, was the first who presented herself: she was well dressed, and her face was covered with a veil. She advanced towards the German, bowed down, and kissed his hand. By order of her master, she walked backwards and forwards in the chamber to show her shape, and the easiness of her gait and carriage; her foot was small, and her gesture agreeable.—When she took off her veil, she displayed a bust of the most attractive beauty. She rubbed her cheeks with a wet napkin, to prove that she had not used art to heighten her complexion; and she opened her inviting lips to show a regular set of teeth of pearly whiteness. The German was permitted to feel her pulse, that he might be convinced of the good state of her health and constitution.—She was then ordered to retire, while the merchants deliberated upon the bargain. The price of this beautiful girl was four thousand piastres.

Dr. Pouqueville had a transient entry into one of these *bazars of beauty*, and observed that the women, in number of 300 on sale, were for the most part corpulent, and their complexion of a dead whiteness. The Turkish purchasers examined them merely to *feel out* their qualities; selecting the sleekest and best-conditioned from the different groups, freely handling their persons, and examining their size and shape, and opening their mouths to inspect their teeth.

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Women, who give themselves up to debauchery from mercenary motives, are sometimes treated with severity by the officers of police, and sometimes with cruelty by their jealous or satiated paramours. Women of this description are as easily known by their gait and gesture as girls of the town in London. There are instances, however, of such a venial crime having been punished by tieing up the unfortunate woman in a sack, and throwing her into the sea.

The situation of eunuchs, the guardians of the women in Turkey, has been justly observed to be the most pitiable that can be imagined,—separated from themselves, exposed to all the force of the passions, surrounded with every object which can excite desire, and humbled and irritated with the unceasing reflection on their own insignificance. Montesquieu, indeed, heightens their distress, by unveiling to them every charm, and insults their weakness by trusting to their hands, in the most minute detail, the office of preparing pleasures for the tyrant who has annihilated their own. It would indeed be a needless aggravation of their unhappiness to compel them to live with young and beautiful women, to banish the female servants from the harem, and to trust to their awkward hands the dressing and undressing, the bathing, the perfuming, and the adorning of every object of their master's affections; but they are not made

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to fill such a ridiculous situation; nor should it seem that they have that dislike to women generally believed; for the *kislar aga*, in 1808, kept a harem of women for private and domestic amusements, a proof that the virile desire was still in existence, though the power was not left, which is confirmed by the following statement:—

"A lady, in his harem, was indisposed from *excess of affection*, and a Tuscan gentleman, surgeon to the grand Signior, was sent for, and consulted on the occasion. On making his report to the *kislar aga*, he repeated, like an experienced courtier, the endearing expressions which the lady had uttered: the eunuch was enraptured, and interrupted the relation by exclaiming, in his childish treble, *kouzoum*, *djyerim*, *djanem*, expressions equivalent to my life, my soul, my dear lambkin; and kissed the lady, in imagination, with all the rapture of real passion."

It is in the middle rank of life, among men subsisting by their own industry, and equally removed from poverty and riches, that we must look for the national character: and among the Turks of this class, the domestic and social virtues are united with knowledge adequate to their wants, and with patriarchal urbanity of manners. Honesty is the characteristic of the Turkish merchant, and distinguishes him from the Jew, the Greek, and the Armenian, against whose artifices no precau-

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tion can suffice. In the Turkish villages, where there are no mixture of Greeks, innocence of life and simplicity of manners are conspicuous, and roguery and deceit are unknown.

The luxuries of a Turkish life would sink in the estimation of most people, on a comparison with the artificial enjoyments of Europe. The houses of the Turks are built in contempt of the rules of architecture: their gardens are laid out without order, and with little taste: their furniture is simple, and suited rather to the habits of a military or vagrant people, than to the usages of settled life; their meals are frugal, and neither enlivened by wine nor conversation. Every custom invites to repose, and every object inspires an indolent voluptuousness. Their delight is to recline on soft verdure under the shade of trees, and to muse without fixing their attention, lulled by the tinkling of a fountain or the murmuring of a rivulet, and inhaling through their pipe a gentle inebriating vapour. Such pleasures, the highest which the rich can enjoy, are equally within the reach of the artisan or the peasant. Under their own vines and their own fig-trees, they equally feel the pride of independence, and the uninterrupted sweets of domestic comfort. If they enjoy not the anxieties of courtship, and the triumph over coyness and modesty, their desires are inflamed and their passions are heightened by the grace of mo-

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tion, the elegance and suppleness of form, and the beautiful symmetry of shape and features. The Turks delight and excel in conversation. The *ombres chinoises* supply the place of dramatic exhibitions, and young men, born in the Greek islands of the Archipelago, exercise the infamous profession of public dancers, and the Turkish women of this description, as Denon has observed in his travels in Egypt, are more studious to exhibit obscene attitudes than the variety and grace of their steps.

The Turks of the capital are somewhat removed from the simplicity of nature in their mode of clothing their new-born infants, whom they blind and swaddle so as necessarily to obstruct the motion of the principal organs of life, and to exhaust them with excessive perspiration; but they do not attempt by art or dress to correct or improve the human shape. The clothes of persons of both sexes and of all ages, though more in quantity than the climate seems to require, are free from ligatures. They neither confine the neck nor the waist, the wrist, the knees, nor the feet; and, though their clothes may encumber them in quick motion, yet they sit easily and gracefully upon them when walking with their usual gravity, or when reclining on the sopha. The turban is, however, a part of the Turkish dress, which is not recommended by any convenience. It is apt to

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overheat the head by its bulk and weight; and its form is exceedingly inconvenient to a people, whose chief exercise and diversion are in horsemanship.

The use of the warm bath is universal among persons of both sexes and all classes, as well for the purposes of purification from worldly and carnal stains, as for cleanliness and health. Some writers are of opinion, that it induces debility among the women; but in the men it certainly developes and invigorates the powers of the body. The Russians are wont to plunge themselves into cold water immediately on coming out of the hot bath; which I have seen them do, (and I must confess with some degree of astonishment,) in the severest winter, and exposed to the blast of the north-east. Busbequius's physician, an Hungarian, practised the same method as a medicine at Constantinople; but such custom, if at all practised, is not usual among the Turks.

The public baths are elegant and noble structures, built with hewn stones: the inner chambers are capacious, and paved with slabs of the rarest and most beautiful marble. Savary has described the luxuries of an oriental bath with an enthusiasm which nothing that we have experienced enables us to account for. A very comfortable sensation is communicated during the continuance in the heated rooms; and it is heightened into luxury

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when the bather reposes himself on a couch after the ablution. But delicious repose, though the highest gratification to a Turk, can be considered by the European only as rest from pain, and can never excite the raptures of actual pleasure.

A Turkish bath consists of several apartments: the entrance is into a spacious and lofty hall, lighted from above; round the sides are high and broad benches, on which mattresses and cushions are arranged. Here the bather undresses, wraps a napkin about his waist, and puts on a pair of wooden sandals, before going into the bathing rooms; where the body and limbs are thoroughly cleansed by means of friction with a horse-hair bag, and washed and rubbed with a lather of perfumed soap. Here the operation ends.

It is during the festival of the Bayram, which immediately follows the fast of Ramazan, and lasts three days, answering to our Easter, that the Greeks and Turks give themselves up to intemperate mirth. "At these times," says Habesci, "the Turkish ladies endeavour to accomplish their amorous designs; being permitted to go abroad veiled during the festival of the Bayram, and on all public rejoicings. When these opportunities occur, they take with them a small bundle, carefully concealed, containing a change of dress.—Their own is always of gay colours, with yellow drawers, and a kind of half-boots of the same co-

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lour, fitted close to the legs. The robes of the Christian women are of dismal dark colours, and not made so loose and flowing as the Turkish; the difference is as great as can well be imagined.—Having disguised themselves in this dress, they cross the water to Pera; and if they have any appointment, which is generally the case, and made by the intermission of some Jew, at whose house they have changed their dress, they go directly to the tavern, where their lover is to meet them.—If not, they walk up and down the beautiful esplanade of Pera, which is generally crowded with the most brilliant company of Constantinople.—When they see any young Christian* who at-

* A Turkish lady of quality, walking one day in the manner we have described, took a fancy to a French youth of about sixteen. Being in a Greek dress, she made no scruple of accosting him, presenting a diamond to him, and requesting to speak with him alone. The Frenchman was at a loss to conceive her meaning; and, being no stranger to the houses of pleasure at Pera, retired with her to one of the best. The first meeting gave so much satisfaction, that a second was agreed on. The day appointed they were both punctual; and, after repeated proofs of their reciprocal affection, the lady proposed a scheme for taking her gallant home. She was the wife of a very rich and noble Turk, who had no other, and only kept four female slaves in his harem; he was very old, but doated on his faithful wife. The youth, having accepted her offer, prepared himself for the adventure. She then sent for a Jew, a dealer in slaves, to whom she offered a present of a 1000 ducats, if he would render her a very particular service, which required fidelity and secrecy. The Jew, who would have sold Moses and Aaron for such a sum, readily consented. "Go then," said she, "to a certain tavern at

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tracts their attention, they let him know it, by some significant glances; and if these are not suffi-

Pera, where you will find a handsome French lad; he will expect you; and dress him in the habit of a female slave. This done, bring him here, and offer to sell him to my husband, but do not ask more than 250 piastres, leaving your future recompence to me." The Jew, highly pleased with his good fortune, purchased the necessary cloaths, and went immediately to Pera, where the youth impatiently expected him. The disguise being completed, he was conducted to the Turk's house, and presented to him as a slave to be sold. The husband thought the pretended slave very pretty, but would not purchase her, lest it should make his wife jealous. By accident the lady made her appearance, and enquiring what the girl was brought for, insisted he should, as a proof of his affection, in being able to see so pretty a girl every day without any improper thought. "Buy her, (said she,) and give her to me. I will keep her constantly about my person, and take care she does not rob me of your heart." The Turk, who never denied his dear wife any favour he could grant her, paid the price agreed on, and this slave to love was then placed in the paradise of *Mahomet*. The Turk grew delighted with the beauty and address of his late purchase, and imputed his wife's increased fondness for him to the assiduities of the slave, who always kept her lively and in good humour. In fine, the simple Turk grew more enamoured with his wife than ordinary, became as he thought a father, and finding his wife grow big at the end of eight months, made a public declaration of it to the surprise every one. The sole interruption to the happiness of the slave and her mistress arose from the importunities and menaces of the Jew. He paid his visits regularly once a week, in order to extort money from the lady, through a fear of detection. His enquiries, as to the health of the family, were generally accompanied with some disastrous tale of his losses in trade; in short, he made about 14,000 piastres by this intrigue. At length, another circumstance threatened a discovery, and obliged a final separation. This was that our slave began to discover a beard, which could not be kept under; shaving only increased its growth. And

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cient to allure him, beckon him aside, and make him an offer of their person, accompanied by some valuable present; which gives him to understand they are women of rank, perhaps of the highest. A brilliant or an emerald of five hundred pounds value is a trifle at such a time.

It is not a little singular, that the most infamous of all the houses of gallantry at Pera is near the hotel of the English ambassador. And nothing is more common than for Turkish ladies of rank to disguise themselves, and hire a room in this house, so situated as to see every person who enters it; and when they have pitched upon a man they like, according to a private agreement with the master, he is shewn up to the disguised lady as to one of his public girls. If he is a man of gallantry, he finds himself most agreeably surprised; for, instead of being in the arms perhaps of a diseased prostitute, he finds himself in the possession of a lovely wholesome wanton; and, instead of being called upon for money, he is, in fact, amply rewarded.

In the city, suburbs, and along the banks of the canal of the Black Sea, there are no less than 12,000 of these houses; their number is easily ascertained, the masters of each paying a gold ducat per day for a licence to keep them open: this is a settled tax which never varies. It is well

after a thousand protestations of love and gratitude, he was permitted to make his escape in the night, loaded with jewels and money.

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known they are kept by Greeks, but are chiefly frequented and supported by Turks of every rank and description. The most esteemed taverns are those of Galata and Pera, which are filled with the better sort of Turks every Friday. There being no divans held on that day for the decision of causes, doctors of the law, moulahs, and emins with their green turbans, resort to them, and pass the whole day in eating, drinking, and other amusements not to be mentioned. In most of them there are little companies, of five or six singing and dancing boys; two of them play on some instruments, the others dance and sing: they are dressed like girls, and accompany words adapted to the purpose, with wanton looks and gestures, which will often so please their employers, that they will almost cover the boys' faces with ducats, sticking them on with their spittle; and the boys, in their turn, have the dexterity, in the course of the dance, to slide them almost imperceptibly into their pockets.

Except in their public festivals, when licentiousness is always extreme, and always allowed, the actors of comedies in Turkey, who are Jews, never exhibit their talents but within the walls of houses where marriages are celebrated, or some particular entertainments given. These companies of wretched buffoons are either all men or all women.

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Adoption, says Lady Montague, is very common among the Turks, and yet more so among the Greeks and Armenians. Not having it in their power to give their estates to a friend or distant relation, to avoid their falling into the Grand Signor's treasury, when they are not likely to have any children of their own, they will chose some pretty child of either sex, amongst the meanest people, carry the child and its parents before the Cadi, and then declare they receive it for their heir. The parents, at the same time, renounce all future claim to it; a writing is drawn and witnessed, and a child, thus adopted, cannot be disinherited.

The Turks have a notion that when a woman leaves off bringing forth children, it is because she is too old, let her face say what it will to the contrary. This opinion makes the ladies so ready to give proofs of their youth, which is as necessary here in order to be a received beauty, as it is to produce proofs of nobility to be admitted a knight of Malta. They do not content themselves with using the natural means, but fly to all sorts of quackeries, to avoid the scandal of being past childbearing, and often destroy themselves in so doing. Without any exaggeration, says Lady Montague, all the women of my acquaintance have twelve or thirteen children; and the old ones boast of having had five and twenty or thirty, and are re-

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respected according to the number they have produced.—When they are with child, it is their common expression to say, they hope God will be so merciful as to send them two this time; and when they have been asked how they expect to provide for such a flock as they desire, they answer, the plague will certainly kill half of them; which indeed generally happens, without much concern to the parents, who are satisfied with the vanity of having brought forth so plentifully. What is most wonderful is, the exemption they seem to enjoy from the curse entailed on the sex, that of bringing forth children with labour and pain; they see company on the day of their delivery, and at the fortnight's end return visits, and dress themselves out in all their jewels and new cloaths. There are no professed midwives, neighbours assisting each other in these kind offices.

At the first symptoms of an approaching labour in the Seraglio, the Vizier, the Mufti, and the grand officers, civil and military, are sent for to wait the moment of delivery, in the hall of the Sopha, which is the intermediate apartment that separates the Harem from the rest of the buildings, occupied by the Grand Signior and his household. Immediately after the delivery, the Kislar Aga comes out of the Harem with the infant. to present it to the great officers of state, who draw up a certificate of its birth and sex; after which the

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guns of the Sopha are fired, and these are repeated by those on the cape of the Seraglio, and at Tophana. To these different salutes succeed those of the custom-house, the fleet, and the tower of Leander.

The Turkish laws forbid maids and married women to unveil to any man but the husband, or relations within a certain degree. A Turk therefore marries the daughter of his neighbour or his widow without knowing her. He can only determine by the report of his own women, or some person by whom she has been seen.

The law of *Namaharem*, or those who have the privilege of entering the Harem, cannot be so scrupulously observed among the common people, as by those whose situation places them more at their ease.—Plurality of wives is of this latter kind; it leads to extravagant expences. By whom can they be supported, except by those who, having been engaged in commerce, are become rich by their economy, or by such as have arrived at opulence by their employments?

The Turks rarely leave large fortunes to their children, which might excite the cupidity of the Sultan, nor is he seldom rich enough to maintain any considerable Harem till he obtains lucrative employment, but even here he is compelled to live wholly with men, as he can enjoy no other female society than that of his own household. In depre-

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ciation of the education and charms of the Turkish ladies an Author writes thus:

We have already seen that the Turkish women who cannot be procured but by marriage, nor known till that has taken place, are equally reduced to live entirely among themselves. What therefore must be their education? Born in opulence, they are either the daughters of a legal wife, or of a slave, the favourite of the moment. Their brothers and sisters have had different mothers, who were no other than slaves in the same house. Without any employment but that furnished by jealously; scarcely able to read or write; or, if they read, reading nothing but the alcoran; exposed in their hot baths to all the inconveniences of a forced perspiration, so frequently repeated as to destroy the freshness of their complexion, and the graces of their features, even before they are marriageable; indolent through pride, and frequently mortified by the efficacy of the means employed before their eyes to please their proprietors; what gratification can such women, says Baron *Tott*, be supposed to give their husbands?

It is very remarkable that the concubinage of the husband does not make the wife jealous, as in Christian countries; however, the husbands are obliged to caress their wives once a week at least; if not, they may lodge a complaint with the Cadi, and demand a divorce if they thing proper: complaints of this kind are very frequent among the

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lower class of people; as to the better sort, they know how to indemnify themselves, by more agreeable and more secret means. The dishonor attending the infidelity, wantonness, and lubricity, of Turkish wives, does not fall upon the husband, but upon the relations of the woman who made the contract for her before the Cadi. The Grand Signor is not obliged to marry, but the first four women who have children by him are called the Sultanas, his wives.

Lady M. mentions two other particulars respecting their marriages, worthy of being remarked: when a man has divorced his wife in the most solemn manner, he can take her again upon no other terms, than permitting another man to pass a night with her, and there are some examples of those who have submitted to this law, rather than not have back their beloved. The other point of doctrine is very extraordinary. Any woman that dies unmarried, is looked upon to die in a state of reprobation. To confirm this belief they reason, that the end of the creation of woman is to increase and multiply; and that she is only properly employed in the work of her calling, when she is bringing forth children or taking care of them, which are all the virtues that God expects from her. Our vulgar notion that they admit not women to have souls is a mistake. It is true, they say, women are not of so elevated a nature, and therefore must not hope for admission into the paradise

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appointment for the men, who are to be entertained by celestial beauties. But there is a place of happiness destined for souls of the inferior order, where all good women are to be in eternal bliss. Many of them are very superstitious, and will not remain widows ten days, for fear of dying in the reprobate state of a useless creature. But those that like their liberty, and are not slaves to their religion, content themselves with marrying when they are afraid of dying. This is a piece of theology very different from that which teaches that nothing is more acceptable to God than a vow of perpetual virginity.

The marriage ceremonies of the Armenians at Constantinople are nearly similar to those of the Turks. The lover sees nothing of his intended till the nuptials. The bride is closely veiled during the whole ceremony, and, when over, the husband returns home: at night the bride is brought to his house, surrounded by her relations, where she is conducted to an apartment filled with women, to partake of an entertainment; the bridegroom entertains her male relations with those of his own in a chamber apart. When the entertainment is over, they all go, except the bridegroom, and pay their compliments to the bride, to which the lady makes no reply; for, were she to utter a syllable, she would be deemed a bold wanton hussey; after this she is conducted to the nuptial chamber, where the bridegroom is ready to receive her. The

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bridegroom for the first time lifts the veil, and embraces her, after which she in token of duty and submission hands him a glass of wine, and then takes one herself. The bridegroom then undresses his bride and himself, and the moment they are getting into bed, he contrives to give the signal for a concert of music, which is immediately performed in the anti-chamber, accompanied by voices, in honor of Hymen.

Having submitted to the opinion of our readers the various religious and domestic restrictions of the Turkish females, we shall conclude with a few remarks. Limited in that general family intercourse which forms so much of the comfort of more westerly countries, they are known only in the harem, and play an insignificant part in the activities of useful or public life. Mahomet has placed a religious chain on their energies and their capacities; he has made them the household machine of the man, and the mere instruments of pleasure. While the rest of Europe presents us with women eminent in various sciences, those of Turkey are scarcely known in the literary or cultivated field. In short, they are the complete contrasts to those of France, where the sex reigns triumphant in wit, politics, and fashion, leaving to the English lady that just medium of character which is neither swayed by frivolity, nor vapid from insignificance.

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GREECE.

IN this ancient and renowned seat of arts and arms, now subject to Turkish despotism, it was common to indulge in unconfined and promiscuous love; because, forbidden by no human authority, it was permitted without controul. The first that restrained this liberty was Cecrops, who, having raised himself to be King over that people, afterwards called the Athenians, amongst many other useful institutions introduced that of marriage. In short, no sooner had the Greeks in general entered into a state of civilization, than they found it necessary, by marriage, and other good rules of manners, to restrain the unruly passions of men.

Marriage was very honorable in several of the Grecian commonwealths, it being as much encouraged by their laws as the abstaining from it was discountenanced, and in some places even punished. The strength of states consisting in the number of their inhabitants, those that refused to contribute to their increase were thought to be very cold in their affections to their country.

The Lacedæmonians are very remarkable for their severity against those that deferred marrying, as well as those who abstained therefrom. No man among them could live single beyond the time li-

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mited by their lawgiver, without incurring several penalties; as, first, the magistrates commanded such, once every winter, to run round the Public Forum quite naked, and, to increase their shame, they sang a song, the words of which aggravated their crime, and exposed them to ridicule.

Another of their punishments was the being excluded from those exercises in which, according to the Spartan custom, young virgins contended naked. A third penalty was inflicted upon a certain solemnity, wherein the women dragged them round the altar, beating them all the time with their fists. They were also deprived of that respect and observance which the younger were accustomed to pay to their elders; therefore, says Plutarch, no man found fault with what was said to Dercyllidas, a great captain, and one that had commanded armies, who, coming into the place of the assembly, a young man, instead of rising and making room, told him, "Sir, you must not expect that honor from me, though young, which cannot be returned to me by a child of your's when I am old."

To these we may add the Athenian law, whereby all that were commanders, orators, or entrusted with any public office, were to be married, and have children, and estates in land, which were looked on as so many pledges of their good behaviour, without which they though it dangerous

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to commit to them the management of public trusts.

Polygamy was not commonly tolerated in Greece, for marriage was thought to be a conjunction of one man with one woman. When Herodotus reports that Anaxandridas, the Spartan, had two wives, he remarks that it was contrary to the custom of Sparta. The rest of the Grecian cities here agree with the Lacedæmonians, only upon some emergent occasions: when the men had been destroyed by war or some other calamity, toleration was granted for marrying more than one wife.

The time of marriage was not the same in all places; the Spartans were not permitted to marry till they were arrived at their full strength, though we are not informed what was the exact number of years they were confined to; yet it appears from one of Lycurgus's sayings, that both men and women were limited in this particular, that the children might be strong and vigorous. The Athenian laws are said to have ordered that men should not marry under thirty-five years of age; but this depended upon the humour of every lawgiver. Aristotle thought thirty-seven a good age, Plato and Hesiod thirty. Some of the old Athenian laws permitted women to marry at twenty-six, Aristotle at eighteen, Hesiod at fifteen, &c. The time or season most proper for marriage was, according to the Athenians, in the winter months,

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especially January. The most convenient season was when there was a conjunction of the sun and moon, at which time they celebrated the marriage of the gods.

Most of the Grecians thought it scandalous to marry within certain degrees of consanguinity. Hermione, in his play of Euripides, speaks of the custom of brethren marrying their sisters with no less detestation than of sons marrying their daughters. The Lacedæmonians were forbidden to marry any of their kindred, whether in the direct degree of ascent or descent; but a collateral degree hindered them not. They frequently allowed marriages between those that had the same mother and different fathers.

Most of the Grecian states, especially those that made any figure, required their citizens should match with none but citizens; for they looked upon the freedom of their cities as too great a privilege to be granted upon easy terms to foreigners or their children: hence we find the Athenian laws sentencing the children of such matches to perpetual slavery. They also had a law, that if a foreigner married a free-woman of Athens, it should be lawful for any person to call him to account before the magistrates called *Thesmothetæ*; where, if he were convicted, they sold him for a slave, and all his goods were confiscated, and the third part thereof given to the accuser. The same

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penalty was inflicted upon persons marrying foreign women to citizens, by pretending they were their own daughters, save that the sentence of slavery was changed into that of ignominy, whereby they were deprived of their voice in public assemblies, and most other privileges as citizens.

But these laws are not always in force; sometimes the necessity of the times so far prevailed, that the children of strange women enjoyed all the rights of citizens.

Virgins were not allowed to marry without the consent of their parents. Even men were not permitted to marry without their father's consent.—When virgins had no fathers, their brothers disposed of them; if no brothers, their grandfathers disposed of them. Sometimes husbands on their death-beds would betroth their wives to others. Persons to be married plighted their troth to each other or their relations. Ovid makes the next ceremony after betrothing to be the virgin's oath to her lover. The ceremony in promising fidelity to each other was to kiss and give the right hand, which was the usual form of ratifying all agreements.

The Thebans had a custom for lovers to plight their faith at the altar of Iolaüs, who was a lover of Hercules, and assisted him in his labours, and was therefore supposed to preside over love affairs.

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In the primitive ages, women were married without portions from their relations; as their husbands usually purchased them, his presents to her relations was called the woman's *dowry*. In process of time the men received dowries with their wives. But Lycurgus, partly to prevent wives domineering over their husbands, and partly that men should not marry from any but personal properties, and that no woman's poverty should hinder her of a husband, quite banished the giving of dowries with wives out of Sparta. Heiresses had the privilege of insisting that their husbands should sleep with them at least thrice in every month. When there were any orphan virgins without portions, he that was next of kin was under obligation to marry them himself, or settle a portion on her according to her rank; if there were several of equal consanguinity, they each contributed an equal proportion. If there were more than one virgin, the nearest kinsman was obliged to marry or portion one of them; and, upon his refusal, any person who chose to take it up might cite him before the archon, where he was fined 1000 drachms, which money was consecrated to Juno, the goddess of marriage. When the daughters of eminent men had neither relations nor property to provide for them, the state frequently portioned them: an instance whereof we have in the two daughters of Aristides, to each of

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which the city gave 300 drachms as a marriage portion. Heirs were obliged to maintain the wives of those whose estates they inherited.

If a man's estate were confiscated, the wife's dowry was secured to her. If a married woman died without having children, her dowry was returned to those that endowed her; the intention of the dower being to support the children, and her sons had a right to their mother's dowry in her life time, provided they allowed her a sufficient maintenance when they were of age.

The Athenian virgins were presented to Diana, and when they were upon the point of marriage, made offerings to obtain leave to retire from her train. At Troezen the virgins were obliged to consecrate their hair to Hippolytus, the son of Theseus, who died for his chastity, before they entered the marriage state.

The house where the nuptials were celebrated was decked with garlands; a pestle was tied at the door, a servant carried a sieve, the bride herself carrying a vessel wherein was parched barley, to shew her readiness to attend to household affairs. The bride was usually conducted in a chariot from her father's to her husband's house in the evening, that time being chose to conceal her blushes. She was placed in the middle, her husband and one of his most intimate friends being one on each side. If they had been married any

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time,' the fetching her devolved upon the bridegroom's friend. They were attended by singers and dancers; and the axle-tree of the carriage on which they rode was burnt, to denote that the bride was not to return. The Rhodians had a peculiar custom of sending for the bride by the public crier. When they arrived at the bridegroom's house, they found a sumptuous entertainment prepared for them, the intent of which was to make the marriage public, and invite all their friends thereto, who were to be witnesses of the marriage, and to shew respect to the gods. During the time of their entertainment, a boy, covered with thorn boughs and acorns, brought a basket full of bread, and sang, *I have left the worst, and found the better;* signifying how much the marriage-state was preferable to the single.—When the dances were ended, the couple was conducted to the marriage-bed. In the same room there was generally placed an extra side-bed; and before they went to bed, the bride washed her feet in some water, which was brought by a boy very nearly allied to one of the parties; they were then conducted to bed by the light of several torches, one not being thought sufficient. Round one of the torches the mother of the bride tied her hair lace, which she took from her daughter's hair for that purpose. The married couple being alone, they were obliged, by the laws of Athens, to

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eat a quince between them, thereby intimating that their conversation ought to be pleasant and agreeable. During this time young persons of both sexes sang and danced at the door to drown the maiden's complaints; the songs consisted of the praises of the bride and bridegroom, with wishes for their mutual happiness: they came again in the morning, and saluted them with morning songs.

The Grecian laws concerning divorces were different in many places. The Cretans allowed a man to divorce his wife when he was apprehensive of too large a family. The Athenians likewise permitted divorces upon very slight occasions, but it was not permitted without a bill specifying the reason of their separation, which the magistrate must see and approve. The Athenian women were allowed to separate from their husbands upon any just ground of complaint; but they were under the necessity of appearing in person, and publicly exhibiting their complaint to the archon, that, by so doing, their husbands might have an opportunity of seeing and prevailing on them to return. Plutarch relates, that Hipparete, the wife of Alcibiades, being a virtuous woman and very fond of her husband, was at last induced, from his debauched life and continual entertainment of courtezans, to leave him, and retire to her brother Callias's house. Alcibiades still continued his loose manner of living; but his wife

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being obliged, before she could obtain a divorce, personally to appear before the magistrate, her husband came in, took her away by force, and carried her home through the forum, where she remained with him till her death, no one daring to interfere.

It was not unusual to dissolve the marriage tie by mutual consent; in which case the parties were at liberty to dispose of themselves afterwards as each thought proper. Nor was it unusual in some parts of Greece to borrow each other's wives; for we are told that Socrates lent his wife Xantippe to Alcibiades. Lycurgus thought, that freely imparting their wives to each other was the best way of preventing jealousy; ridiculing those who thought the violation of their bed an insupportable injury, supposing that children were not so much the property of their parents as of the state, in which all had an interest.

Adultery was punished more or less as the crime was considered more or less heinous in different places. They punished by the loss of sight.—Zelucus, their lawgiver, being very strict in punishing adultery, and having caught his son in the act, was, for a long time, inexorable; till at last the importunity of the people so far prevailed on him to mitigate the sentence, that he consented the youth should lose one of his eyes and himself one; thereby giving a memorable example of

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justice and mercy. At Gartyn, in Crete, adulterers were covered with wool, to denote the effeminacy of their tempers; and in that dress carried through the city to the magistrate's house, who deprived them of nearly all their privileges, and rendered them incapable of taking any part in public affairs.

The Athenian punishments seem to have been arbitrary, and at the will of the magistrate; whence we find Hippomenes, one of Codrus's posterity, pronouncing a very odd sentence upon his own daughter Limone, and the man caught in adultery with her. They were yoked to a chariot till the man died; afterward the woman was shut up with a horse, and they were both starved to death.—Draco and Solon left adulterers at the mercy of any man who caught them in the act. A man that ravished a free woman was fined one hundred drachms; one that enticed a free woman twenty, or, as some say, two hundred, it being thought a greater crime to corrupt the mind. He that forced a free virgin must pay one thousand, or marry her. Plutarch tells us, that any person detecting his sister or daughter in this crime, might sell her for a slave. Adultresses were never after permitted to adorn or dress themselves finely; for, in case they so appeared in public, any one might disrobe and beat them, but not so as to cause death. They also underwent the same

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punishment if they entered any of the temples.—A husband was not allowed to cohabit with his wife after her detection, under pain of ignominy; but persons who prostituted women were punished with death. The Greeks did not think so hardly of concubinage, as we find it was generally practised among them; yet it appears that concubines and harlots were mostly foreigners.

There was a law among the Athenians, that none but men should practice midwifery, it being forbidden to women and slaves, until a free woman, having disguised herself in man's apparel, after practising the art for some time, and from her extensive practice exciting the jealousy of the physicians, one cited her before the tribunal upon accusation of debauching married women, when she confessed her sex. They then prosecuted her for having violated the laws; when the matrons, to prevent her ruin, presented themselves before the judges, saying they were not husbands nor children, but enemies, for endeavouring to crush her to whom so many of them owed their lives.—Upon this, the law prohibiting women to practise midwifery was repealed.

The Lacedemonians bathed new-born children in wine, that they might discover those who were healthy, supposing that the weakly would fall into convulsions, and die when thus bathed. Parents were not allowed to bring up their children, but

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take them to an appointed place, where, if they were found healthy and strong, they were brought up at the public expence, but, if sickly, destroyed. Among some of the Greeks, parents might disinherit and entirely cast from their protection their children, provided they went before a magistrate, and satisfied him they had cause thereof; and children might dispossess parents of their property, if they proved before a magistrate the parents incapability of managing it, and their own power of better conducting the same for their mutual advantage. The passion between the sexes was expressed by various methods, some of which are used by several nations at present; such as inscribing the name of the beloved upon trees, books, &c. Lovers usually decked the doors of their mistresses with flowers and garlands. They also made libations of wine, and sprinkled their doors therewith. When the person's garland was untied, it was taken for a sign that he was in love; and for a woman to make a garland was an indication of her being in love. When their love was without success, they had several arts to procure the affections of their beloved. The Thessalian women were famous for their skill in this, as well as other magical practices. They used various means, such as incantations or potions; the operations of the latter were generally violent and dangerous, and commonly deprived such as used them of their reason.

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Plutarch and Cornelius Nepos report, that Lucullus, the Roman general, first lost his reason and then his life by one of them. Lucretius, the poet, ended his life the same way; and Caius Caligula (as Suetonius says) was driven into a fit of madness by a philtre given him by his wife Cæsonia. They used several sorts of herbs, &c. to excite the passions; and if they could get into their possession any thing which belonged to the person beloved, it was esteemed of singular utility. They were particular that love-knots should only consist of three knots, as supposing that number to be more acceptable to the Deity.

The liberty of the fair sex at Athens is almost equally abridged by the Turks and Greeks.—Their houses are secured with high walls, and the windows turned from the streets, and latticed, or boarded up, so as to preclude all intercourse, even of the eyes.

The dress of the Greek matrons is a garment of red or blue cloth, the waist very short, the long petticoat falling in folds to the ground. A thin flowing veil of muslin, with a golden rim or border, is thrown over the head and shoulders. The attire of the virgins is a long red vest, with a square cape of yellow sattin hanging down behind. They walk with their hands concealed in the pocket-holes at the sides, and their faces are muffled. Sometimes they assume the Turkish

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garb. Neither prudence nor modesty suffers a maiden to be seen by the men before she is married. Her beauty might influence the Turk, who can take her legally by force to his bed, on a sentence of the cadi, or judge; and the Greek, if she revealed her face to him, even unwillingly, would reject her as a criminal, and with disdain.

The Albanian women in Athens are inured early to hard living, labor, and the sun. Their features are injured by penury, and their complexions by the air. Their dress is course and simple; a shift reaching to the ancle, a thick sash about the waist, and a short loose woollen vest. Their hair is platted in two divisions, and the ends fastened to a red silken string, which, with a tassel, is pendant to their heels, and frequently laden with pieces of silver coin, of various sizes, diminishing gradually to the bottom. Among these, the antiquarian may often discover rare medals of value. Their legs and feet are generally bare; and their heads hooded, as it were, with a long towel, which encircles the neck, one extremity hanging down before, and the other behind. The girls wear a red skull-cap, plated with peraus, or Turkish pennies of silver perforated, and ranged like the scales of a fish.

The Greek will sometimes admit a traveller into his gynecæum, or the apartment of his women.—These within doors are, as it were, uncased, and

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each is a contrast of the figure she made when abroad. There the girl, like Thetis, treading on a soft carpet, has her white and delicate feet naked, the nails tinged with red. Her trowsers, which in winter are of red cloth, and in summer of fine calico, or thin gauze, descend from the hip to the ancle, hanging loosely about her limbs; the lower portion embroidered with flowers, and appearing beneath the shift, which has the sleeves wide and open, and the seams and edges curiously adorned with needle-work. Her vest is of silk, exactly fitted to the form of the bosom, and the shape of the body, which it rather covers than conceals, and is shorter than the shift. The sleeves button occasionally to the hand, and are lined with red or yellow satin. A rich zone encompasses her waist, and is fastened before by clasps of silver gilded, or of gold set with precious stones. Over the vest is a robe, in summer lined with ermine, and in cold weather with fur. The head-dress is a skull-cap, red or green, with pearls; a stay under the chin, and a yellow forehead-cloth. She has bracelets of gold on her wrists, and, like Aurora, is rosy-fingered, the tips being stained.—Her necklace is a string of zechins, a species of gold coin, or of the pieces called byzantines. At her cheeks is a lock of hair, made to curl towards the face; and down her back falls a profusion of tresses, spreading over her shoulders. Much time

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is consumed in combing and braiding the hair after bathing; and, at the greater festivals, in enriching and powdering it with small bits of silver gilded, resembling a violin in shape, and woven in at regular distances. She is painted blue round the eyes; and the insides of the sockets, with the edges, on which the lashes grow, are tinged with black.

The improvement of the mind and morals is not considered as a momentous part of female education at Athens. The girls are taught to dance, to play on the Turkish guitar and the tympanum, or timbrel, and to embroider, an art in which they generally excel. A woman skilled in reading and writing is spoken of as a prodigy of capacity and learning.

The wives of the seamen in the island of Mycone are, for the most part, temporary ones; the women in general here being more in repute for their beauty than their chastity. A traveller relates, that the captain of a vessel he sailed with purchased a young girl from her parents, who, with seeming reluctance, suffered herself to be carried on board, and was followed by a great number of young girls, from eleven to fifteen years of age, nearly a hundred, to the sea-side, not to prevent the rape, but to give indications, by the wantonness of their gestures, how much they wished to have been carried off in the like

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manner. The day following, the captain gave an entertainment to his officers, as if it had been his wedding, having dressed the girl in a rich white Venetian habit. The dress of the women of Mycone is very singular, and scarcely reaches below their knees.

The dress of the Greek women of the island of Argentiera is, in some particulars, a little whimsical. In France and England a neat leg and small foot are in high estimation: but the belles of Argentiera are of a different opinion: they swell out their legs by wearing several pair of stockings, and appear as if they were booted, which strange kind of ornament they consider as an essential part of dress; and lest it should be lost to the eye, their garments do not deseend above two inches below the knee. These too are so contrived as absolutely to spoil their shape, and render it impossible to form any idea of the beautiful proportions with which they were formed by nature. In other respects they are cheerful, lively, and handsome. If it be represented to them that they disguise by such preposterous ornaments some of the loveliest of their charms, their answer is, "Our grandmothers did so before us, and we do but follow their custom."

In the island of Mitylene there still subsists two very singular institutions. The first is, that all estates, both real and personal, descend to the

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eldest daughters; whereby all the males, and the younger children of the female line, are disinherited. This custom is of very ancient date, and is said to have been consented to by the males out of love to their sisters, and to procure better establishments for them. The Mitylenians, says Guys, informed me, that the men would have no difficulty in getting their right of inheritance restored, if they chose to claim the benefit of the Turkish law, which admits the children of both sexes to an equal share in the parent's fortune.—But the man who should attempt to promote his interest by an appeal to a foreign power, would for ever appear infamous in the eyes of his countrymen.

The other is, that, in a small town, about three day's journey from the capital, every stranger, upon his arrival, is compelled to marry one of the women, even though his stay should be for a night only. They generally present a maiden to him, whom he must absolutely espouse. Or, if he should prove to be a man of great property or importance, several females are presented, and he has the selection of one of them. Travellers of inferior rank have no choice, but must accept the lady offered to them, who, in that case, is generally the oldest and plainest in the district. A priest then appears, who performs the marriage ceremonies with great solemnity; a nuptial feast

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prepared, and the new-married couple pass the night together. The husband may, if he please, depart the next morning. If he have any money or valuable effects, and choose to make his ephemeral wife a present, it is received, and indeed expected; but if he should not, he may still proceed on his journey without molestation. The lady thinks herself sufficiently obliged to him for having delivered her from the reproach of virginity, which it is ignominious either to retain, or even to surrender to a Mitylenian. The preservation of the lady's honor depends upon her being first married to a stranger. It is of no consequence whether he remains with her, or ever returns. At the expiration of a year she may contract a new marriage with any man that presents himself; and should the former husband appear, he would have no legal claim whatever upon account of his previous marriage. The first is, that a woman cannot marry to advantage, until she has had intercourse with a stranger. This custom is said to be of most ancient date; and the only alteration the teachers of the Christian religion have been able to effect is, that the cohabitation shall be preceded by a marriage according to the forms of the church now established there. By this compromise, the priest, the bride, and all parties, quiet the scruples of their conscience.

The beautiful Greek girls are the most striking

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ornaments of the island of Scio. Many of these sit at their doors and windows, twisting cotton or silk, or are employed in spinning or needle-work, and accost persons with familiarity, bidding them welcome as they pass. The streets on Sundays and holidays are filled with them in groups. They wear short petticoats, reaching only to the knee, with white silk or cotton hose. Their head-dress, which is peculiar to the island, is a kind of turban, the linen so white and thin, that it resembles snow. Their slippers are chiefly yellow, with a knot of red fringe at the heel. Some wear them fastened with a thong. Their garments are of various colours, and their whole appearance is so fantastic and lively, as to afford much entertainment.

Mons. Savary, speaking of the Mahometans who inhabit the island of Crete, says, "In a country where men are so remarkable for strength of body and dignity of aspect, it may fairly be concluded, that the women cannot be wanting in beauty and the graces. Their dress does not prevent the growth of any part of their body, but is accommodated to those admirable proportions with which the Creator has decorated the most lovely of his works. All are not handsome, all do not possess charms, but some of them are extremely beautiful, particularly among the Turks. In general the Cretan women have a luxuriant bosom; a neck gracefully rounded; black eyes, full of

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fire; a small mouth; a nose perfectly well made; and cheeks which health tinges with the softest vermilion. But the oval of their faces is different from that of the women in Europe, and the character of their beauty is peculiar to their nation.

Near Canea, in the island of Candia, is the convent of Acrotiri, a frightful solitude; in the environs of which nothing is seen but dreary rocks, and at their feet the wild thyme, briars, with odoriferous flowers, the laudanum, and a few strawberry bushes. In this convent the nuns are not cloistered, nor do they make any other vow than that of virginity. Each chooses a companion, and, thus coupled, they reside in small houses, built round a chapel, to which a Greek priest comes to say mass. These couples perform all the mutual offices of friendship, assist each other, and possess in common an enclosure, more or less considerable, appropriated to the double cell:—this is their garden and orchard, in which we find orange, almond, and olive trees.

In their cells is neither sumptuousness nor magnificence; we find only convenient utensils, and absolutely-necessary furniture, which is kept neat and clean. In a word, these nuns, without being rich, enjoy a comfortable subsistence, for which they are indebted to their industry.

At the moment I am writing this, (adds Savary,) Acrotiri contains within its narrow precincts the

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decrepitude of age, the vigor of riper years, and all the charms of youth. I have seen three of these females well deserving to employ the pencil of a skilful painter: a nun of a hundred and nine years old, another of thirty-six, and a novice of sixteen.

To conceive a just idea of the last one's beauty, one must have seen her; the powers of description are totally insufficient to convey it. Unite in imagination all the charms which sometimes adorn the fairest of nature's works, in all their delicacy and perfection, in all their astonishing harmony and grace, and it will give but a feeble image of the novice of Acrotiri. Her features had uncommon animation, and her eyes sparkled with a lustre that seemed more than human, and which it was impossible to sustain unmoved. How indescribable must have been her smile, would this beauteous virgin have consented to smile! Transcendant as were her charms, her dress was of the most simple kind; yet it seemed as if no ornament might be added, that could embellish her. Every action, every attitude, made her appearance still more lovely. Absolutely unconscious of her beauty, she waited with apparent pleasure on the nun whom she considered as her mother, and anticipated in all her desires. Her whole air and manner were free from the slightest tinge of affectation; she appeared absorbed in sublime ideas, and only aspired

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to be received among the nuns of Acrotiri. I cannot deny, says Savary, that I was sensibly concerned at the thought of so many charms being for ever buried in the depth of a sad solitude; and that she, who seemed born to give the highest felicity to some favored mortal, should be separated for ever from the society of man.

With respect to their persons, the Cypriots are, in general, tall and well-made; they have also a noble and agreeable air; and, in their manner of living, are very sober and temperate. The women, says Mariti, have nothing beautiful but their eyes; their features are destitute of delicacy, yet they have always been held in the highest estimation for their charms. In stature, they are like the men, very tall, of an amorous disposition, and much inclined to indolence and voluptuousness. They, for the most part, attain to a good old age; and it is no uncommon thing to see great grandmothers become tired of widowhood, and enter again into the bands of Hymen. All the Greeks are fond of pleasure; but the Cypriots give themselves up to a degree of licentiousness, and consider the gratifying their inclinations as an act of religion.

The people of this island dress nearly in the same manner as the inhabitants of Constantinople. The ladies are distinguished by nothing but their light and lofty head-dress. This is a very ancient

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fashion, and has hitherto been preserved in the island. Their dress, according to the Cyprian taste, is much closer than that used by the Turks, and consists of a small vest, and a petticoat of red cotton cloth. Their robe is of cloth velvet or silk; it is a long piece of stuff proceeding from the shoulders, which passes below the arms, and hangs down to the ground. It does not meet before, and leaves that part of the body entirely uncovered. Their shifts are of silk, and manufactured in the kingdom. They wear breeches, or a kind of drawers; and to half boots, of yellow leather, are fixed towards the ancle sandals, which serve them for shoes. They have no stays; a plain vest of cotton marks out their shape, and preserves the pliableness of the body. Over the whole is thrown a very fine shift or light veil, with which their modesty is not contented; and to which they add one made of some kind of stuff less delicate and transparent. Around their necks they have gold chains, and their arms are ornamented with pearls and jewels. Their head-dress is an assemblage of beautiful printed muslin handkerchiefs, arranged so as to form something like a helmet; to the extremities of which they affix another handkerchief, folded into the shape of a triangle, and suffered to float over the shoulders. This kind of helmet raises them a foot and a half, and gives them a theatrical and gigantic appearance.

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Among the Cyprian ladies, the greater part of the hair is concealed under these ornaments; they, however, divide it on the forehead, and extend it over each temple towards the ears. Behind, they suffer it to fall in ringlets; and those who have a great quantity, form it into eight or ten tresses. They are passionately fond of perfumes, especially on the head, which they cover with all kinds of flowers. The Catholic ladies are remarkably coquettish, and take great pains to display the elegance of their dress; their eyes seem to invite adulation: and the opinion they form of those around them is decided by their slowness or readiness to gratify their desires.

The character of this people, and the ideas they seem to have formed of love, is different from that of European nations. That ecstasy and delirium, that union of souls, which leads us into a kind of intoxication, which deifies in our eyes the object of our affections, and renders love a divine emotion and an indissoluble chain, is never known here. All the different shades of sensibility escape them. They feel nothing of the moral influence of love; and are acquainted only with its unbridled fury: it is a want which they gratify, and not a sentiment which hurries them away. An European always embellishes the object whom he loves; and every day, and every moment, discovers in her new charms and new graces; he multiplies them, as one

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may say, and experiences, even in constancy, all the pleasures of variety. Such is love, in temperate regions, where the two powers of which man is formed are in harmony; and where the physical sensations is subordinate to the moral sentiment. But, in those countries, where the irresistible and continual action of a scorching atmosphere destroys the harmony of these two powers, the violence of the sensation extinguishes the energy of the sentiment; and man yields to the most impetuous of passions, and not to the mildest of affections.

As an instance of grossness of manners in this island, Mariti mentions the adoration paid by the women to the Abdales. These are pious vagabonds, or a sect of Turkish monks, who wander from one town to another, without any fixed residence. No sooner has an Abdale arrived in any town, than all the women go to visit him; they flock round him, and even make frequent assignations with him, without the least scruple; nay, some do not even blush to submit to his desires in the middle of the streets, while a simple cloke conceals from view those superstitious orgies; resembling in this respect, according to Bruce, the inhabitants of Abyssinia; who, like the Cypriots in their amours, seem lost to all sense of modesty.

In the Greek houses there are no chimneys. A brazier is made use of to heat the apartments, and

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for those persons to warm themselves by who are cold. This custom is very ancient all over the East; the Romans had no other, and the Turks have preserved it. The brazier was placed in the middle of the apartment, and dry wood burned in it, with torches to give light: it was placed, as at present, upon a tripod; lamps did not come into use till long after. The *tanndour* has been before described under the account of Turkey.

Embroidery is the chief occupation of the Greek women; they go out but little, and those that are obliged to labor for the support of their families, like our spinners, work from morning till night, together with their children and their slaves. The picture of the industrious women, in Virgil's eighth book of his Æneid, is an exact copy after nature. I have been, says Guys, an eye-witness of this living picture. The lamp of a female embroiderer, my neighbour, was lighted before day-break; and all her young maidens were seated early at their work, and enlivened their labor with songs.

The use of the veil is of very ancient date. No reproach can be cast on the Greek ladies for not having faithfully preserved it. It makes, as formerly, an essential part in their dress, and distinguishes the different ranks. That of the mistress and the servant, the free woman and the slave, are very different. There is an art in adjusting it, to veil themselves decently and agreeably.

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This veil anciently covered, as at present, the head and part of the body; it was, consequently, very long: and, no doubt, from its length, that it obtained the appellation of *Macrama*. The Greek veil, however, does not cover the face in the same manner as that of the Turkish women; for this reason, the modern Greeks make use of this latter, to conceal themselves with more care, especially when they go to any distance, or in parts inhabited by the Turks.

It is generally of muslin, bordered with gold. That of the common people, of a coarser sort of plain muslin. It is always white, such as the monuments of old represent the veils of Hermione and Helen.

The Greeks wear an embroidered girdle, like the inhabitants of the East. That of the women, which is richer and more luxuriantly ornamented, is considered as a very important part of dress. The girdle was, with the ancients, a token of the bride's virginity; and, after the celebration of the matrimonial rites, hung up in the temple of Diana, from whence it was taken down, and carried away by the bridegroom, as soon as he became legally entitled to it; that is, when the perfect consummation of the marriage was effected.

Dionysius, the geographical poet, mentions certain dances which the Greek women of Asia Minor practised on the banks of the Caistor. "You will

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see," says he, "the women dressed in their richest girdles, performing the dances made for the festival of Bacchus, composed of figures in a circular form, and executed with the greatest regularity and neatness. The girls also join in them; the delicacy of their form, the elegance of their motions, and the gracefulness of their robes, gently waving with the wind, presenting a most enchanting sight to the spectators. The modern Greek ladies are equally capable of giving satisfaction to those who come to gaze upon them."

The custom of bathing, so frequent among the ancient Greeks, is not less so among the moderns. It is practised, at present, with all the *minutiæ* of former times. Besides the public baths, which are generally much frequented, persons of condition have them in their houses. They pass immediately from the bath to the couch, on which they take their repast; from thence, most probably, came the ancient custom of eating in a careless recumbent posture.

An intended bride, on the eve of the nuptial day, is conducted to the bath with great ceremony, and with the sound of several instruments.

In the *Irish Philosophical Transactions* for 1789, we have a description of the island of Metellis, by the Earl of Charlemont, in which he speaks with rapture of its beauties. He then describes a most remarkable custom of the women's

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usurping that sovereignty which in other countries is exercised of right by the men. Contrary to the usage of all other countries, here the eldest daughter inherits the family estates, and the sons, like as daughters are every where else, are portioned off with small dowers, or, what is worse, turned out pennyless to seek their fortune. If a man have two daughters, the eldest is entitled to all her mother's possessions, which are by far the greater part of the family estate; for the mother, keeping up her prerogative, never parts with her power over any part she may have brought into the family, until there is a necessity for it by the marriage of her eldest daughter, and the father also is compelled to add whatever he can spare, even to their utmost ruin.

The second daughter inherits nothing, and is doomed to perpetual celibacy; she is styled a *calogria*, the proper signification of which is a nun or religious person, and is in effect a menial servant to her sister, being employed by her in any office she may think fit to impose, frequently serving her as a waiting maid, cook, and often in employments more degrading. She wears a habit peculiar to her situation, which can never change; it consists of a sort of monastic dress, coarse, and of a dark brown. One advantage, however, she enjoys over her sister; that, whereas the elder, before marriage, is never allowed to go abroad,

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or to see any man, her nearest relations only excepted, the *calogria*, except when employed in domestic business, is in this respect at perfect liberty.

But when the sister is married, the situation of the poor *calogria* is desperate indeed, and is rendered still more humiliating by comparing her condition with that of her happy sister. The married sister enjoys every sort of liberty; the whole family fortune is hers, and she spends it as she pleases. Her husband is her obsequious servant, her father and mother are dependent upon her; she dresses in the most magnificent manner, after the fashion of the island, covered all over with pearls, diamonds, and pieces of gold, which are most commonly sequins; thus continually carrying about her the marks of affluence and prosperity, while the wretched *calogria* follows her as a servant, arrayed in simple homespun brown, without the most distant hope of ever altering her condition.

Such a disparity may seem intolerable; but what will not custom reconcile? Neither are the misfortunes of the family yet at an end: the father and the mother by their industry and frugality endeavour to accumulate and collect yet a little substance, which, if they have a third daughter, must also be parted with to her, the fourth daughter being *calogria* to the third, and so on.

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Whenever a daughter is marriageable, she can by custom compel her father to procure her a husband, which the mother never fails to teaze him to, notwithstanding the ruinous effects of it on both of them. From whence it happens that nothing is more common than for the father and mother to be reduced to indigence, whilst their married daughter is surrounded with affluence, parading the streets in all the luxuries of wealth, followed by their parents, sisters, &c. as menial servants.

The sons, as soon as they are of age to gain a livelihood, are turned out of the family, sometimes with a small present or portion, but more frequently without any thing to support them; and thus turned adrift they endeavour to support themselves by their labor; or, what is more common, go on board a fishing smack, or some trading vessel, where they continue till they have saved a little money, and then return home to marry and be henpecked. Some few there are who, taking advantage of the Turkish law, marry a *calogria*, and retain in their own hands their property and authority. But these are accounted men of a singular and even criminal disposition, and are hated and despised as conformists to Turkish manners, and deserters of their native customs; so that we may suppose the number is comparatively small who have the boldness to desert the manners of

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their native country, and adopt those of the Turks, who are their detested masters, and thereby brave the contempt, hatred, and derision, of their fellow-citizens and countrymen.

In Corea, another of the Greek Islands, the marriage ceremony is as follows:—On the day of marriage, the bridegroom mounts his steed, and, attended by his friends, rides about the town, making several circuits, till he stops at the door of the bride, upon which her relations come out and conduct her to his house, when the marriage is consummated without any further ceremony. A man is allowed by the Corean law to have several wives, provided he only keeps one at home. The grandees, indeed, sometimes keep two or three at home; but only one acts as supreme mistress. Upon the whole, it does not appear that they have any tender attachment to their wives, as they are treated little better than slaves.

Among the Coreans, if a woman kill her husband, she is put into the ground, leaving only her head out, by the side of the highway, and every passenger, by law, must take a chop at her head with an axe which is laid by for the purpose; none but those of noble blood being excused from striking the delinquent. A man is allowed to kill his wife if he detect her in adultery; if he deliver her to the magistrate, she may choose her own death, which they generally execute by cutting their

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throats. Some travellers have asserted that husbands, especially those of noble extraction, suffer death for adultery.

When an unmarried man is detected in *crim. con.* with a married woman, they strip him to the waist, leaving him only a pair of drawers on; his face is smeared with lime, an arrow is pierced through both his ears, and a kettle tied upon his back, which is beat upon as the offender walks through the streets: he then receives the bastinado.

In the Island of Socotora the inhabitants have many strange and singular customs. They allow of polygamy, and divorce their wives at pleasure, either for life or a certain time. A man may be the reputed father of children without having any of his own, or even having a wife to support; which is thus; if a man, during a woman's pregnancy by him, prevail upon her to allow of his giving the child away as soon as it sees the light, he kindles a fire at the door of his hut, and then makes proclamation that he will give away the infant of which his wife is with child, as soon as it is born. Upon the birth of the infant, he sends it to some man whom he has chosen to be its adopted parent, where it meets with all those attentions denied by its natural father. A nurse is provided, and every care taken of the infant.

These children are called the sons or daughters

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of *smoke;* and it frequently happens that a good-natured man, who has no children of his own, will have a dozen in this manner imposed upon him. This is certainly one of the most extraordinary circumstances to be met with in history; nor can it be accounted for either on political or natural principles, as a father, who exposes his own child, will perhaps adopt the children of others.

The Emperor Theodosius, when about the age of 21, desired his sister Plucheria and his friend Paulinus to search his whole empire for a woman of the greatest beauty and accomplishments. In their search a Grecian virgin accidently presented herself. Her father, an eminent philosopher of Athens, had bred her up in all the learning of that place, but had disinherited her; and to set aside the effect of his will, and overcome the injustice of her two brothers, were the causes of her journey to Constantinople, when a relation represented her case to Pulcheria. By this means that religious princess became acquainted with Athenais, whom she found equally beautiful, intelligent, and chaste. Charmed with her conversation, Pulcheria made her report to Theodosius, who desired that she might be brought immediately to the lodgings of his friend Paulinus, where he became enamoured of the maiden. Paulinus converted her to Christianity, and gave her the name of Eudosia, after which the Emperor publicly espoused her, and en-

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joyed all the happiness in marriage which he expected from such a virtuous and learned bride. She forgave her brothers, raised them to great honors, and made herself so dear to the whole empire, that statues were erected to her memory, and she is celebrated by the fathers of the church as an ornament to her sex. May her example have its due influence in the present day!

Love of boys, &c. among the Greeks.—Who it was that first introduced the custom of loving boys among the Greeks is uncertain; however, (to omit the infamous amours of Jupiter, Orpheus, Lajus of Thebes, and others,) we find it generally practised by the ancient Grecians, and that not only in private, but by the public allowance and encouragement of their laws; for they thought there could be no means more effectual to excite their youth to noble understanding, nor any greater security to their common-wealths, than this passion. This the invaders of their liberties so often experienced, that it became a received maxim in the politics of tyrants, to use all their endeavours to extirpate it out of their dominions; on the contrary, free common-wealths, and all those states that consulted their own honor, seem to have been unanimous in establishing laws to encourage and reward it.

We find it to have been so generally practised and highly esteemed in Crete, that such of their

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well-born and beautiful youths as never had any lovers incurred the public censure, as persons some way or other faulty in their morals, as if nothing else could hinder but that some one's affections would be placed upon them; but those, that were more happy in being admired, were honored with the first seats at public exercises, and wore, for a distinguished badge of honor, a sort of garment richly adorned, which they retained after arriving at man's estate, in memory that they had once been *eminent*, for so the Cretans called the youths who had lovers. One thing was remarkable in this place, that the adopters always took the adopted by force; for, having placed their affections upon any one, they informed his relations thereof, and also what day they intended to take him. If the lover were unworthy to have the boy, they refused to yield him up; but if they thought proper to trust the boy with him, they made a slight opposition to satisfy the law, pursuing him to his residence, when they gave their consent. After this, he carried the boy where he pleased; those who were present at the commencement of the ceremony bearing company. He entertained the youth some time, two months at the farthest, with hunting and other diversions: he then returned him home. At his departure, the law specified that the boy should receive a suit of armour, an ox, and a cup, to which the lover usually added, out of his own bounty, several other presents.

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The boy on his return home sacrificed the ox to Jupiter, made an entertainment for those that had accompanied him, and gave an account of the usage he had received; for, in case he had been rudely treated, the law allowed him satisfaction. It is further affirmed by Maximus the Syrian, that, during all the time of their converse together, nothing unseemly, nothing repugnant to the strictest laws of virtue, passed between them; and however some authors have inclined to have hard thoughts of this custom, yet the testimonies of several others, with the high characters given by the ancients of the old Cretan Constitution, by which this custom was approved, are sufficient to vindicate it from all false imputations. The same is put beyond dispute by what Strabo tells us, that it was not so much the external beauty of the boy as his virtuous disposition, his modesty, and courage, which recommended him.

From the Cretans we pass to the Lacedæmonians, several of whose constitutions were derived from Crete. Their love of boys was remarkable all over Greece, and for the whole conduct and excellent consequence of it every where admired. There was no such thing as presents passed between the lovers; no foul arts were used to insinuate themselves into each other's affections; their love was generous, and worthy the Spartan education; it was first instituted from a mutual

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esteem of each other's virtue, and the same cause which first inspired the flame alone served to nourish and continue it; it was not tainted with so much as a suspicion of immodesty. Agesilaus is said to have refused to kiss the boy he loved, for fear of censure.

If a person attempted any thing with a youth he loved, not consistent with the strictest decorum, the laws adjudged him to disgrace, whereby he was condemned to lose almost all the privileges of a free denizen. The same practice was also common among the females, it being customary for the most virtuous and steady of the illustrious women to acknowledge a passion for a modest and amiable young woman; which is a farther confirmation of the innocence of this custom. Maximus the Tyrian assures us, the Spartans loved their boys no otherwise than a man may be enamoured of a beautiful statue, which he proves from what Plutarch reports, that, though several might admire one boy, yet it occasioned no fears or jealousies among them; but rather was the foundation of a mutual friendship and good understanding between them, while they jointly endeavoured to render the boy, by their united efforts, the most accomplished and respectable of the age; for the very end and intent of this love was, that the object thereof should be induced to follow the path of glory and virtue by conversing with men

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of probity and talents. Whence the adoptor shared the disgrace incurred by the adopted. Plutarch has a story of a Spartan fined by the magistrate because the boy he loved cried out effeminately whilst he was fighting.

The same regard was preserved to man's estate, the youth being directed by his patron, to whom he imparted his concerns, as appears from another relation by Plutarch of Cleomenes, who before his advancement to the kingdom was beloved* by one Xenares, with whom he ever after maintained a most intimate friendship.

Upon the whole, the Grecian ladies are more celebrated for beauty than chastity. Ancient Greece has recorded the names of numerous females famed for conjugal duties and heroic sentiments; the modern females of Greece have deteriorated with the character of their country, influenced by the government under which they live, and the superstitions they imbibe.

* Perhaps esteem, or affection, would better explain this passion than the word *love*.

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RUSSIA.

THIS extensive part of the world, scarcely knowing its limits in Europe or Asia, embraces a variety of tribes and petty nations. Its power was a century ago contemptible, but the ambition and perseverance of its Emperors, its resources, and its positions, have made it formidable to its southerly neighbours.

The Greek religion is the established one, and, with respect to rights, ceremonials, festivals, and fasts, is as abundant as the Roman Catholic. The Pontiff of the Greek church is as great as the sovereign Pontiff of Rome, and the priests have made St. Nicholas, their patron saint, a very active gentleman, who has enlisted a great number of others into his service. But as we are not detailing their superstitions, but their marriage laws and ceremonies, we shall proceed to describe the people and their particularities.

The nuptial ceremonies of the Russians are very singular. When the parents have agreed upon the match, (though the parties perhaps have never seen each other,) the bride is critically examined by a number of women, in order to discover if she have any bodily defect, and, if any, to remedy

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it if possible. The bride on her wedding day is crowned with a garland of wormwood, implying the bitterness of the married state. When the priest has tied the nuptial knot at the altar, the clerk or sexton sprinkles on her head a handful of hops, wishing she may be as fruitful as that plant. She is muffled up and led home by a certain number of old women, the priest carrying the cross before, while one of his subalterns, clad in a rough goat skin, prays all the way that she may have as many children as there are hairs on his garment. The new-married couple, being seated at table, are presented with bread and salt, whilst a chorus of boys and girls sing the epithalamium, which is always grossly obscene.

This ceremony being performed, the bride and bridegroom are conducted to their own chamber by an old woman, who exhorts the bride to be obedient to her husband, and retires. The bridegroom then desires the bride to pull off one of his buskins, giving her to understand that one of them contains a whip, and the other a jewel or a purse of money. She takes her choice; if she find the purse, she interprets it as a good omen; but, if she find the whip, it is looked upon as an unhappy presage, and she immediately receives a lash as a specimen of what she is to expect. After they remained two hours together, they are visited by a deputation of old women, who come to search for

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the signs of her virginity; if these be apparent, the young lady ties up her hair, which before the consummation hung in loose tresses over her shoulders, and visits her mother, of whom she demands her marriage portion.

"The genuine Russians, says an experienced traveller, who are unadulterated by a commerce with other nations, evidently partake much more of Asiatic than of European manners. The men among the lower class universally wear the beard, in defiance of all the rigorous edicts issued by Peter I. with a view to abolish this barbarous custom. The women, in general, only bind their heads with pieces of silk or linen, very nearly resembling in appearance the eastern turban; accommodating the other parts of their dress pretty nearly to our's. I have, however, seen many of them in the old Muscovite habits of the different provinces, which are curious in the highest degree. In some, the head dress projects six or eight inches from the forehead, and is enriched with pearls; in others it is a sort of bonnet, laced, and sitting close round the head; nor is the rest of their habit less singular.

"I am only just returned from being a spectator of one of their customs, at which I could not help being a little surprised. It was a promiscuous bathing of not less than two hundred persons of both sexes. There are several of these public

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baghios in Petersburgh, and every one pays a few copiques, (value a halfpenny English each,) for admittance. There are, indeed, separate spaces, intended for the men and women; but they seem quite regardless of this distinction, and sit or bathe in a state of absolute nudity among each other. A circumstance which is equally extraordinary, they go first into a room heated to so intense a degree, that it is scarcely possible to breath in it; and after having remained there till their bodies are in the most violent state of perspiration, they instantly either plunge into the cold water of the Neva, or else throw a quantity of it over them from little buckets, with which they are all provided for that purpose. This operation may only harden a Russian constitution; but, I believe, it would be found to produce very different effects on an English frame. The greater part of the women were the most hideous figures that I ever beheld, and reminded me of Horace's Canidia, for whom they were very proper companions. I counted half a dozen young girls who appeared tolerably pretty, and they never could have been viewed to more advantage than near such foils. If I were disposed to study nature, I confess this is as proper a school as can be imagined, since fancy can hardly figure an attitude which may not be found here; but, as a voluptuary, I would never visit it more.

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"A gentleman, with whom I happened to be in company some days since, communicated to me a remark on the Muscovite women, which I thought ingenious, and may very possibly be true. We were talking of the Indian dancing girls, at Goa, Mangalore, and other places on the coast of India, who, it is known, are capable of cohabitation at eleven years of age, and frequently have children at those years; a circumstance resulting in a great degree from their proximity to the sun, which ripens men, as well as plants, much earlier in those tropical latitudes. "You must not, however," said he, "apprehend that the same rule reversed holds good among us; and that, because a native of Indostan is arrived to maturity at eleven, a Russian girl is not marriageable till twenty-two. The females in this country are all forced, and brought forward in despite of nature; during the winter months, they remain constantly in apartments heated by stoves to a vast degree; from which they enter upon a hasty but burning summer, of two or three months. The consequence of this circumstance, superadded to their warm baths, of which they are very fond, is, that they want, like every other artificial production, the genuine flavor which only nature can give. That charming firmness and elasticity of flesh, so indispensably requisite to constitute beauty, so delicious to the touch, and so provoking to the

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appetite, exists not among the Russian females, or in very few of them."

"Independent even of this concealed or unascertained defect, I cannot lavish many encomiums on the charms which the ladies discover: indeed, I am told, that the style of loveliness here is not a little different from ours; and that in order to possess any pre-eminent degree of it, a woman must weigh at least two hundred weight." The late Empresses Elizabeth and Catharine, both accounted very fine women, were of this massy kind.

When at Narva, Mr. Wraxall dined with four ladies, all habited in the dress of Livonia, one of the Russian Provinces. It was a kind of barbarous splendor, now rarely to be seen in Europe. Their heads were covered with complete bonnets of pearls, each of which were not worth less than two thousand rubles, or four hundred pounds sterling; and round their necks were several strings of the same costly ornaments. A part of their necks was left exposed; but the lower part, towards the bosom, was concealed by a vest of red silk that sat close to the breast, bordered with a gold lace of a vast breadth, which descended to their feet. Their arms had no other covering than the loose sleeves of their shifts; and when they walked out they threw over their heads and shoulders a piece of silk resembling a Highland plaid, which formed a sort of substitute for our capuchin. As

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has been before remarked, the Russian girls are in a premature state of ripeness; a fact confirmed by one of these four ladies, who had been married six months, though only twelve and a half years old.

The Russian women when young are generally fair, comely, strong, and well-shaped, obedient to their lordly husbands, and patient under discipline; they are even said to be fond of correction, which they consider as an infallible mark of their husband's conjugal affection, and they pout and pine as if they thought themselves treated with disregard and contempt. Some writers say that, on the wedding day, the bride presents the bridegroom with a whip of her own making, in token of submission, and with this he fails not to show his authority.

It is generally agreed that the Muscovite husbands are barbarous, even to a proverb; they not only administer severe correction to their wives, but sometimes even torture them to death, without being subject to any punishment for the murder. The canon law of Muscovy forbids the conjugal intercourse on Mondays, Wednesdays, and Fridays, and whoever transgresses this law must bathe himself before he enters the church porch. He that marries a second wife, the first being alive, is not admitted farther into the church than the door; but if he marry a third, he is excommunicated;

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so that, though they tolerate bigamy, it is accounted infamous.

If a woman be barren, the husband generally persuades her to retire into a convent; if fair means will not succeed, he is at liberty to whip her into condescension. When the Czar or Emperor has a mind to a wife, the most beautiful maidens of the country are presented to him for his choice.

Such is the slavery in which the Muscovites of both sexes are kept by their parents, patrons, and emperor, that they are not allowed to dispute any match that is provided for them by those directors, however disagreeable or odious it may be. Officers of the highest rank in the army, both natives and foreigners, have been wedded with wives by their sovereigns in this arbitary manner. A great general, some time since deceased, who was a native of Britain, having being pressed by the late Czarina to wed one of her ladies, saved himself from a very disagreeable match by pretending that, from the unsoundness of his constitution, the lady would be irreparably injured by his compliance.

Dr. Clark, in his *Travels into Russia*, gives us the following account of a marriage ceremony, according to the rites of the Greek church. "We arrived at Akmetchet, as Professor Pallas was preparing to celebrate the marriage of his daughter, according to the rites of the Greek church, with Baron Wimfeldt, an Hungarian general in

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the Russian service. The wedding took place on the following day, Saturday, Aug. 9, 1800, after a superb dinner. At the doors they were met by the priest. The General was asked, if he was already related to the lady by any tie of blood; on his answering in the negative, the same question was again put to the intended bride, and was answered in the same way. They were asked then, whether the engagement they were about to form was voluntary on their part; and having answered in the affirmative, were permitted to enter a few paces from the church. A bible and crucifix were then placed before them, and large lighted wax tapers, decorated with ribbons, put in their hands; after certain prayers had been read, and the ring put upon the bride's finger, the floor was covered by a piece of scarlet satin, and a table was placed before them with the communion vessels. The priest, having tied their hands together with bands of the same colored satin, and placed a chaplet of flowers upon their heads, administered the sacrament; and afterwards led them, thus bound together, three times round the communion-table, followed by the bride's father and the bride-maids. During this ceremony the choristers chanted a hymn; and, after it was concluded, a scene of general kissing took place among all present, and the parties returned to the house of the bride's father; here tea and other refreshments were

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served to all who came to congratulate the married couple.

"We remained a month at Akmetchet, before my health was again established; during this time I had an opportunity of seeing so remarkable a ceremony at a Jew's wedding, that a short account of it cannot be unentertaining.

"For two or three days prior to the wedding, all the neighbours and friends of the betrothed couple assembled together, to testify their joy by the most tumultuous rioting, dancing, and feasting. On the day of marriage, the girl, accompanied by the priest and her relations, was led blindfolded to the river Salgir, which flowed at the bottom of a small valley in front of Professor Pallas's house. Here she was undressed by women who were stark naked, and, destitute of any other covering except the handkerchief by which her eyes were concealed, was plunged three times in the river. After this, being again dressed, she was led, blindfolded as before, to the house of her parents, accompanied by all her friends, who were singing, dancing, and performing music before her. In the evening her intended husband was brought to her; but, as long as the feast continued, she remained with her eyes bound."

Sir John Carr gives us the following account of the penance which was imposed on an adultress.

"In one of the churches I saw a woman doing

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penance for the following crime:—she had not long been married before she polluted the bed of her husband, whom she used to keep in an almost constant state of inebriation. One day, when she was indulging with one of her gallants, the husband, whom she supposed stupified with drink, unexpectedly appeared sober, and, stung with jealousy, he stabbed his rival to the heart. The husband was knouted, and sent to Siberia; the wife was ordered by the priest to prostrate herself six hundred times a day for two years before the virgin."

If a Russian woman should kill her husband while he is chastising her, which they sometimes do from the severities they receive, she is buried in the ground, with her head only uncovered, and in this state she is left to perish; sometimes they remain several days before death relieves them. The females in general are treated with great disrespect, and the only chance they have of being comfortable in the married state is when their parents bind the husband by agreement before marriage not to use any unnecessary correction. Many of the married females lead very dissolute lives, frequently accompanying their husbands in their bacchanalian debaucheries.

The amatory customs of the KAMSCHATDALES are very singular. When a man fixes his affections upon a female, he binds himself to the service of

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the parents for a limited time, at the expiration of which, he either obtains their consent to marry her, or a requital for his services upon dismission. If he obtains the consent of the father, they proceed to the nuptial ceremonies, which consist in the bridegroom stripping the bride of her clothes, which are purposely bound so fast with straps, girdles, and other ligaments, as to render it a very difficult task. The bride is assisted against his efforts by the interposition of several women, notwithstanding which he persists in his purpose till her exclamations bring them all upon him, and he is used so roughly, that he exhibits several marks of their indignation. At length the bride, moved with pity for his situation, and the women relaxing their fury, the man is called back with a plaintive tone by the bride, who confesses his conquest over her. Here ends the ceremony; and the happy pair, the ensuing day, proceed to the habitation of her husband. In the course of a week they pay a visit to the parents of the bride, the relations of both parties are assembled, and the marriage is celebrated with great festivity. Some men marry three wives, who live together in an amicable manner, and are seldom or never jealous, When the women go abroad they veil their faces. and if they meet a man, and cannot get out of the way, they turn their back to him till he has passed by. Though the very attempt to procure abor-

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tion is esteemed a capital crime in a woman, yet, when twins are born, one of the innocents must be destroyed. Infants, as soon as they can stand, are left to themselves by the mother, suffering them to roll on the ground. The children go nearly naked, and begin to walk at a time when a child in Europe would scarcely stand; soon after they begin to run about in the snow.

To enumerate particulars of the various tribes who occupy Tartary would take up too much of our room. The Kundure Tartars live in felt tents formed like baskets, but the Kalmucks construct theirs in a manner to join or take them to pieces. Among these wandering tribes, each wealthy Tartar family has commonly two tents, one for visitors, and the other for their females, who, when they remove, are placed in covered two-wheel chariots. The dress of the women and girls of the Kalmucks differs in several things from that of the other Nagay tribes. The girls wear a sort of cap made of the rind of trees, in the form of a bee-hive, ornamented with pieces of tin. Coral and small pieces of coin are appended to this head dress. The gown is of silk, has long narrow sleeves, and adorned from the breast to the waist with buttons, tassels, little bells, and rings. A tin case, containing charms, is worn by a strap over the shoulder. The women are the most inelegant beings imaginable; and perforate the right nos-

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tril, from which they hang a ring, adorned with pearls or corals, which the Tartar ladies of Astrakan think a great ornament.

Professor Pallas, who visited the nations inhabiting the Caucasus, speaking of the Circassians, says their houses are built in the shape of an oblong square; the large room is occupied by the mistress, and a small apartment is left for the female slaves and girls. The husband generally lives in a separate apartment, and is not very fond of appearing when his wife receives the visits of strangers. The Circassians are a handsome race, and the women generally well formed, regular featured, white skinned, and dark haired. In their villages and houses they are extremely clean, and this domestic excellence they display in their food and dress. Their females dress in one uniform style till they are delivered of their first child, when they cover their head with a white handkerchief, and fasten it below the chin. The girls, between the tenth and twelfth year, are made to wear tight laced stays or a broad girdle of untanned leather, which continues on till their wedding night, when the bridegroom, with a sharp cutting dagger, unties this gordian knot. Over the shift the girls wear a laced jacket, because the petticoat, which nearly reaches to the ancles, is open along the whole front; but married women dress in wide breeches. Independent of the girdle to preserve

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their shape, they are sparingly nourished on milk and pastry. The ideas of beauty among the Circassians and Turks are united with a very slender narrow waist, and the abdomen (belly) protruding towards the lower extremities. Pattens are worn to keep the feet clean, and painting the face here is an indication of the want of chastity. Girls, however, are permitted to dye the nails of their fingers. As before-mentioned, the harems of the rich Turks are supplied from the luxurious women of Circassia by purchase. In their amusements the youth of both sexes have free access to each other, but in their courtships every attention is paid to the rank of the parties. No menial dares court the daughter of a Prince, and should a Princess be seduced, the presumptuous lover forfeits his life without mercy.

If the son or daughter of a family enter into the state of wedlock, they have no right to appear before their parents during the first twelvemonth, or till the birth of a child. During this period, the husband continues secretly to visit his young wife through the window of the room; but is never present when she is visited by strangers; this affected politeness is carried to such an extent, that the husband is even displeased to hear others speak of his wife and children, and considers it as an insult if inquiries be made after the welfare of his spouse. The father does not give his

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daughter her full marriage-portion, till after the birth of her first child; on this occasion he pays her a visit, takes off the cap she wore when a virgin, and with his own hands covers her with a veil, which from that period becomes her constant head-dress.

The education of the children of the Circassians is of such a nature as to suppress, from the earliest infancy, every feeling peculiar to consanguinity. Their sons and daughters are, immediately after birth, entrusted to the care of a nobleman, who is frequently none of the most wealthy; and the parent, especially the father, has no desire to see his son till he is an adult and capable of bearing arms; while no notice is taken of the girls, till after marriage. The tutor of the Prince is obliged to take upon him the whole charge of his education: he instructs the youth, during his adolescence, in all the schemes of robbery, which are held in great estimation among these equestrian knights; he provides him with arms, as soon as he is strong enough to wield them, and in such array he is presented to his father. The grateful pupil rewards his foster father for the pains he has taken to qualify him in the predatory arts, by giving him the greatest share of the booty he is able to obtain.

The female children are nourished in the most sparing and wretched manner, that they may ac-

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quire a slender and elegant form; because such a figure is considered as an essential requisite to a Circassian Princess. They are trained to all ornamental work in the domestic economy of females, especially to embrodery, weaving of fringe, sewing of dresses, as well as the plaiting of straw mats and baskets. The nobleman entrusted with their education is also obliged to procure for his princely foster-daughter a husband of an equal rank, in default of which he is punished with the loss of his head.

The singular customs prevailing among the higher classes of the Circassians, who behave with such reserve towards their wives, live as it were separate from them, and suffer their children to be educated by strangers, all bear an obvious analogy to those related by Strabo, in his second book, respecting the community that subsisted between the Gargarenses and the Amazons. His account of the last-mentioned people cannot be applied to any nation of the Caucasus, more aptly than to the Circassians; provided it could only be proved, that they were the original inhabitants of these mountains, or that they had in later times been mixed with the nations alluded to by Strabo, that esteemed author of antiquity.

Speaking of the Nagays, Professor Pallas observes that the girls generally wear Circassian caps; and married women have adopted the veil, according to the custom of that nation. The females of

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this cast are not very remarkable for modesty. Conformably to the usage of all Asiatic nations, a Kalim, or marriage portion, which, with the opulent, consists of forty mares, two horses completely caparisoned, a suit of armour, a gun, and a sabre, is, on the celebration of the nuptials, delivered to the father of the bride.

In the Crimea the Circassian caps are the most common head-dress. The faces of the Tauridan Tartars bear a great resemblance to those of the Turks and Europeans. The boys and youths have delicate countenances, to which, together with the restraints imposed on women, may be probably attributed the odious propensities prevailing here, as well as in Turkey and Persia. The dress of the Turkish women resembles little that of the Nagays, who are in general of low stature, though tolerably featured and black-eyed. They wear the broad girdle, both married and single, wide drawers, and the gown open in front. The hair is braided behind in loose tresses. Married women cut their hair so as to have two locks hanging down their cheeks, and braid it in two large tresses behind, passing a narrow piece of cloth round their head. They also die their finger tips, paint their faces red, and stain the white of the eye blue. When they go out, a white linen cloth over the head is so drawn as to leave their penetrating black eyes only visible.

It would be superfluous here to enlarge on the

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religious ceremonies, nuptial solemnities, and other customs of the Tartars; as in every other respect they agree with those of the Turkish Mahometans so often described by travellers. Polygamy, however, rarely occurs even among the nobles and more wealthy inhabitants of towns; yet there are some persons in the villages who incumber themselves with two wives. Male and female slaves are not common in that country; but the nobility support numerous idle attendants, and thus impoverish their estates; while their chief pride consists in rich and beautiful apparel for themselves and their wives; and in handsome equipages to ride into town.

Even the wives of the common Tartars are sometimes dressed in silk and stuffs, embrodered with gold, which are imported from Turkey. In consequence of such extravagance, and the extreme idleness of the labouring classes, (who only exert themselves for procuring of necessary subsistence,) there are very few wealthy individuals among the Tartars.

The following account of their marriages is so circumstantial and entertaining, as they took place at Karagoss, and were witnessed by that able authoress, Mrs. Mary Holderness, in a residence in the Crimea from 1816 to 1820, that we cannot omit it consistently with our plan.

"Their marriage customs are tedious and trouble-

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some. The lady is never seen, even by her husband, till she becomes fairly his own.

"At the period fixed for the wedding, a Tartar Murza, or nobleman, sends to all the neighbouring villages an invitation to come and partake of his festivity and good cheer. Two, three, or more villages in a day are thus feasted, and this lasts a week, ten days, or a fortnight, according to the wealth of the bridegroom. Each guest takes with him some present, which is as handsome as his means will allow: a horse, a sheep, a lamb, various articles of dress, nay, even money, are presented on this occasion.

"Much ceremony takes place in preparing the intended bride on the evening before the wedding, of which (says our authoress) I have been a witness. The poor girl either was, or appeared to be, a most unwilling victim. She was lying on cushions when I first entered, covered so as not to be seen, and surrounded by the girls who were her particular friends, the rest of the women attending less closely. The girls, at intervals, loudly lamented the loss of their companion, and she joined in the voice of woe. At length the women told her that it was time to commence the preparations, and by force took possession of their new associate, who actually fainted through exertion. They then began to dye her fingers, toe-nails, and afterwards her hair, which being tied up, she at last was left to repose. During

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the whole time I was there, she would not show her face; and in general I have observed, that, if one tell a Tartar girl that it is said she is about to be married, she runs immediately out of the room, and will never speak to a stranger on that subject.

"The share which the priest has in the ceremony is, I believe, very slight: he attends the house of the bride's father, and asks at her window, whether she consents to the marriage. If she answer in the affirmative, he says some short ejaculatory prayer, blesses the couple in the name of the Prophet, and retires. For this he receives a present of considerable value; a horse, or a sheep, or money.

The principal ceremony takes place on the day when the bride is brought home to her husband's house; and the cheif visitors are then invited.—Feasting and horse-racing form the principal part of the entertainment. The cavalcade now sets out to meet the bride. The bridegroom, badly clothed, unshaven, and ill-mounted, looks a sorry object, while all the rest of the party appear gay. The bride's father, or one of her brothers, attends to see the charge safely executed of delivering her *unseen* into the house of her husband. The better to effect this, the carriage is hung round with curtains inside, and if the party arrive somewhat early at the village, the vehicle is detained at the entrance of it till near the close of the day, and till it is supposed that all are occupied in eating. When she reaches the

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door of her new prison, sherbet is brought her to drink, and some kind of sweetmeat is given with it. She is next presented with a lamb, which is actually put into the carriage with her, and afterwards transferred to one of her attendants. At length, after much bustle and preparation, the court being previously cleared of all spectators, large coarse blanketing is fixed up, so as to prevent all possibility of her being seen, and then, wrapped in a sheet, she is carried by her brother into the house. Here fresh forms and ceremonies await her. Being received into one of the most private rooms, a curtain is fixed up so as entirely to cover one corner of it. Behind this the poor girl is placed, who, after the annoyance and fatigue she has undergone, is glad to rest as much as she is able in this nook of her cage. Decorated now in all her gayest attire, and glittering with gold and brocade, she is still not permitted to be seen, except by her mother and female friends, who busy themselves in arranging her clothes in proper order, and in adorning the room with a profusion of gay dresses, embrodered handkerchiefs and towels, rich coverlids, and cushions of cotton or Turkish silk. All these are distributed around the room; even the *shifts*, being new for the occasion, are hung up with the rest, along the walls of the apartment, forming an extraordinary sort of tapestry.

While this arrangement is taking place, the

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bridegroom, having parted with most of his guests, begins to prepare for a visit to his bride. Being now washed, shaven, and gaily drest, he is allowed, about midnight, to see his wife for an hour, at the expiration of which he is summoned to retire. Throughout the whole of the next day, she is destined to be fixed in a corner of the room, and to remain *standing* during the visits of as many strangers as curiosity may bring to see her. The men employ themselves in horse-racing; and three or four articles of some value are given for the winners. The bridegroom makes a point of paying an early visit to those whom he considers his friends, taking with him some little present of his wife's embrodery."

The conjugal life, thus commenced, is, it appears, generally as happy as the customs of the country permit; for Mrs. Holderness tells us, the highest points of excellence in the Tartar character are their sobriety and chastity, for both of which they are universally remarkable and praiseworthy. — The infidelity of the wife was formerly punished by burying alive; but, since the Tartars of the Crimea have come under the Russian power, this practice has ceased.

The *Zaporog Cassocks* do not live with women as is usual among other people, but each forms a separate community. The villages of the women are governed by an Attaman, and are forbidden upon pain of death to come to the Setch, or residence

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of the men. Each Zaporog had a right to go to the women when, and select those, he chose. When a woman was pregnant, no person gave himself any trouble to ascertain who was the father of the child, as it belonged to the nation at large. If it were a boy, he was brought into the Setch at the age of four years, and was educated there; but a girl was continued with the mother, as soon as of age, obliged to submit to the embraces of any free Zaporog who might take a fancy to cohabit with her. Four women always live in the same hut together. If a man fell in love with a girl, he was allowed to marry her; but he lost all right to share in the produce of a chace, and was obliged to till the land, and pay a certain tribute, which was divided amongst the Zaporogs of the Setch who stiled themselves free and noble. It is a singular fact, that marriage *was* greatly respected by this savage nation, and that, from the moment a marriage was concluded, no Zaporog dared invade the conjugal rights of his neighbour, an ignominious death being the punishment for adultery.

The Ostiacs of Siberia, who still adhere to paganism, take as many wives as they can afford to keep. Among them it is legal to marry their brother's widow, their step-mother, step-daughter, and other relations. They are fond of marrying sisters of other families, and believe that marrying their wife's sister brings good luck; and by doing this they only

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pay their father half the price, or kalim, paid for the first. But they hold it sinful to marry relations of the same name; yet they attend only to the male line. If a woman have married into another family and borne a daughter, the brother of the mother, or his children, marry that daughter. In short, all marriages are legal, if only the father of the couple be of different families.

Among the KOREKI, they generally marry in their own family; father and daughter, mother and son, being the only prohibition for consanguinity. The wandering Koreki are very jealous, frequently putting their wives to death upon very slight suspicions; when detected in adultery, both the man and the woman are inevitably put to death. Therefore, their women seldom bestow any pains in ornamenting themselves. The settled Koreki are quite the reverse; they always, when one man visits another, present their wife or daughter for him to lie with. The marriage ceremony of both is as follows: when a man has a fancy to any particular female, he goes to reside with her parents, and at the end of a certain period they either let him have their daughter, or pay for his services during that period; in the former case, he goes to the tent of the bride, and endeavours to strip her naked, in which he is stoutly opposed by several women, who tear his hair and scratch his face; he then seems as if he would retreat, but is called back by the relenting bride,

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and, the attendants retiring, the marriage is consummated.

With the SAMOIEDE, however, the custom is somewhat different, who, when he wants wife, looks for her in some other family than his own. Beauty is not an object; they choose one equal to themselves in rank and property. Having appointed a person from among his own friends to transact the business, the negociator waits upon the father of the young woman, and enquires whether the young man can have her. If the father accept the proposal, the negociator settles the kalim, or price to be paid, which generally consists of a variety of clothes, household necessaries, rein deer, and other matters purchased from the Russians. As soon as the youth has paid the kalim, it is settled when the bride's portion is to be paid, and when she shall be ready to give her hand. On the day appointed, the bridegroom attends with a number of women to fetch the bride; they are then married. In case of divorce, the kalim is returned. Should the woman die soon after the marriage, the widower claims a return for the kalim, if respect for the deceased do not prevent the request.

The ALEUTIANS take one, two, or three wives, as they have the means of supporting them. They have no nuptial ceremonies. The bridegroom commonly treats with the parents for the bride, and promises what he thinks he can afford, either in

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clothes, baidars, or what are termed Kalga, which is prisoners made in other islands, or destitute orphans, who are consigned over to a rich Aleutian to labour for their bare subsistence, and may be transferred to another on the same conditions. When the parties are agreed, the bridegroom begins to visit the bride, when he spends whole days with her in the character of a lover. If they have any regard for each other, the bridegroom either takes her to his dwelling or repairs for a continuance to hers; and if they continue to live in harmony, the bride's father makes presents to his son-in-law. On the contrary, should the man not be satisfied with his wife, he may send her to her father again, but has no right to demand his own presents back again; but, should the woman refuse to stay with him, in that case he may demand back all that he gave for her. No man is allowed to sell his wife without her consent; but he can assign her over to another, either for a term of years, or for a continuance, which is not unfrequent. The Russian hunters in particular make use of this privilege, and take Aleutian women or girls for a time, for which they give a trifling compensation. It never happens that a wife grants her favours without the consent of her husband; for in this barter of their persons they are not influenced by love, but merely the desire of gain; nor was this custom so frequent before the arrival of the Russians, neither is it practised by any

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but those whose thirst of gain has stifled their natural sense of shame; there are, however, many who would not for any emolument whatever allow of so disgraceful a practice. It is said, that formerly gain was not the motive, but a sort of compassion and cordial attachment to an individual upon his return after a long absence. Hence it is that the husband, who can never claim the children with any certainty as his own, has not an equally unlimited power over them with the mother; nay, he has less authority over them than their uncles by the mother's side. The children of one father by different mothers are not considered as brothers and sisters, but are permitted to intermarry. The distribution of the father's property at his decease is regulated by his relations, who usually leave the larger part for his widows and children, and take the rest themselves. If the wife have an affection for the deceased, she cuts the hair off the crown of her head, and keeps the body for some time in the hut before it is interred, frequently several weeks. A mother too will often keep the body of a dead child till she has another, which is sometimes kept twelve months on that account. Some account of the Calmucks will be found under the head Chinese Tartary.

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ROMAN CATHOLIC COUNTRIES.

STATES OF ITALY, &c.

BEFORE entering into the local particularities of the various states which are found in Italy, we shall give a short account of that *Marriage Ritual and Ceremony* which the Papal authority has laid down to be uniformly observed in Catholic countries, and which in substance and manner is generally the same. Marriage is made a sacrament in the Catholic church, but this is rejected by Protestants. In other respects, with reference to the sanctity of the married state, and their general view of its duties, the two religions are not much at variance.

Mr. Picart has entered elaborately into the Roman Catholic ceremonies relative to marriage, which is defined by the Catholic church to be a sacrament instituted by our Saviour to establish a holy alliance between man and woman; in order that they may bring up the children who may spring from it in holy fear and love; that they may mutually help and comfort each other, and contribute to the edification of the church by the lawful procreation of children, and by the care of procuring them a spiritual regeneration, and an education suitable to it. Persons before marriage are betrothed to each

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other; after this the marriage articles are signed; and here any further ceremony might be useless, did honor and fidelity influence those who enter into this state. Such, however, is the depravity of human nature since the fall of our first parents, that it was thought proper to consecrate marriage by a religious, symbolical, and mysterious form of words. The Catholic Rituals advise the parties on the wedding-day to reflect on the state into which they are about to enter, to avoid dress, vanity, and sensuality, and not indulge in riot nor excess. "However," says Mr. Picart, "whatever our spiritual directors may preach, from the time of giving the nuptial blessing to the time of conducting the couple to the nuptial bed, luxury must triumph; and to say the truth, custom has taken such deep root, that to pretend to be serious on such occasions would appear ridiculous."

The Rituals ordain that Catholic marriages shall be celebrated on work-days, that the banns shall be published thrice at the parochial mass, and in the churches were the different parties reside. They make 14 impediments to marriage, some of which cannot affect Protestants; namely, "vows of chastity," persons unbaptized, and crimes such as homicide, apostacy, &c.; though it may be fairly observed, that the Catholic church gives a great latitude in removing all impediments. Formerly it was a custom to make trial of a person's procreative

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ability before a spiritual or secular judge, or a matron, but this was abolished in France in 1677, after having continued nearly 120 years. Conjugal intercourse is to be withheld on fasting or solemn days, and during pregnancy; and churching is enjoined after delivery.

When the priest, clothed in his pontifical vestments, goes to the altar, he is preceded by one or two clerks in their surplices. These clerks carry the holy water-pot, the sprinkler, the *Ritual*, and a little bason to put the ring in, when it is to be blessed. After he has said the usual prayer for the couple, he advances towards them on the last step of the altar; the man standing on the Epistle and the woman on the Gospel-side, so that the man stands at the woman's right-hand. The relations and witnesses stand behind them. Then the priest asks the couple their names and sirnames; which is only a formality, their names being already known to him, by the publication of the banns, and by a certificate confirming the same, which the couple are obliged to produce at that time. He afterwards addresses himself to the man and woman separately, in their mother tongue, calling them both by their proper names, and asks the man whether he will have such a one for his wife, and the woman whether she will have such a one for her husband. This reciprocal consent is absolutely requisite in this case, and without it the marriage would be null.

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After mutual consent has been given, by expressly answering, *Yes*, or giving some equivalent sign thereof, the priest who before was covered, uncovers himself, takes the couple by the hand, and making them join hands, says, *Ego jungo vos in matrimonium, &c.* that is, *I join you together in marriage, in the name of the Father, &c.* At the same time he makes the sign of the cross upon them, and then sprinkles them with holy water. This being done, he blesses the wedding-ring, and sprinkles it also with holy water, in the form of a cross; after which he gives it to the man, who puts it on the wedding-finger of the woman's left hand. This ring is the pledge of the conjugal chastity and fidelity which the wife owes the husband. To all this the priest adds some prayers; after which follows an exhortation to the married couple, and to the assembly, and afterwars mass.

The married couple are blessed in the following manner, when the woman is a virgin, and has always had the reputation of chastity. The priest, after the offertory, goes to the foot of the altar, and the married couple make what oblation they think proper; the husband first, and the wife afterwards. The priest likewise repeats some prayers; and the ceremony ends with an exhortation to the married couple. The subject of this exhortation is on the duties of the conjugal life, the end and design of marriage, reciprocal love,

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&c. after which he sprinkles them with holy water. Young people are not to inhabit under the same roof, or be in company together, except in the presence of their parents, or relations, till such time as they have received the blessing of the church. But when this is over, they are at liberty to go and consummate the marriage, and taste those pleasures which would be criminal, if taken without the formalities established by the church.

The married couple must desire the priest to bless the marriage-bed. Among the other blessings which are asked by the mediation of the priest when he blesses the marriage-bed, one is, that those who are to lie in it may increase and multiply. The holy water completes the sanctification of the nuptial bed.

The following general remarks are applicable to several Catholic countries, and Picart has enumerated these in a summary way. "In France the bridegroom, attended by his relations and friends, goes to the bride's house, and conducts her, crowned with flowers, to church, in great parade. In Italy, the parties go to the altar without the least ceremony. The French are pretty long in their courtships,—the Italians dislike long preliminaries. At Venice matches are made between parties who never saw nor spoke to each other, and young virgins are bartered for with their parents. The Venetian gallant must pass

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every evening at certain hours under the windows of his mistress, and the bridegroom cannot visit his bride until he has made her a present of a pearl-neck-lace. Concubinage is a constant remedy to their ill-advised and deceitful marriages, nor is it uncommon to see wives live in harmony with their rivals. At Venice, concubinage is often a kind of clandestine marriage, the ceremony of which is not performed till after the parties have lived together many years, or one of them is nearly at the point of death. Mothers procure mistresses for their sons, (similarly to the practice in Persia,) under the very eye of the Christian priesthood!—Madam D'Aunoy says the Spaniards love with more delicacy than the French, and treat their mistresses like kings or saints, from the devotion they pay to them. These are not to be considered of the same class with concubines, who however seldom occasion much domestic broil; for not unfrequently the wife, the mistress, and concubine, live under the same roof, without any of those consequences which would result in a Protestant country."

ROME, VENICE, GENOA, &c.

NOTWITHSTANDING the laxity of morals so prevalent in Italy, and the little attention paid to the fidelity of the marriage vow, it was considered by the ancient Romans, as a tie of so sacred a nature,

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that for five hundred and twenty years after the foundation of the city, a divorce was not known to have happened—a strong proof of the private virtues of the inhabitants of the ancient "mistress of the world."

The Italians of the present day allow their grown daughters to sleep in the same bed with their parents, which is both improper and indelicate, as from the warmth of the climate they can bear but a very slight covering on them in bed, and they are in consequence very frequently in a state of nudity.

Among the Italians, when there is more than one son in a family, only the elder may marry, and take the title and estate; the others have inferior pensions assigned them. The same rule is observed with daughters: several are thrown into convents in order to make a large fortune to spare for the favourite; on which account parents are obliged to have a strict eye over them, that they do not frustrate their designs by intriguing.

The Cecisbeat, a custom observed all over Italy, is no where carried to a more ridiculous and extravagant degree than in Genoa. With the day of the nuptials ceases every public intercourse between husband and wife; they must not even be seen together, neither walking, nor at the playhouse, nor in company; in short no where but at home. In other cities many a husband puts him-

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self above that foolish usage, out of love to his spouse, and has nothing else to fear, than to be looked upon as an unfashionable husband; but here the most united couple must not think of such a thing. To be forsaken by all friends, derided by enemies, insulted by the mob, are unavoidable consequences, if they are ever seen together in public.

In some of the Italian States, marriages are not permitted between persons professing different religions. A woman of 40 years of age is not permitted to be united to a man under 30; if she exceed 40, her husband must at least be 35; a man above 60 is not to marry a woman whose age is less than 30. A widow is not allowed to alter her condition in less than six months after her widowhood.

At Rome the Italian passion of love is treated in a methodical manner. How would it be possible to procure husbands to such an immense number of poor girls in a city which abounds with unmarried inhabitants, were not all the powers of art and stratagem exerted! Whilst in other countries love affairs are concealed from the knowledge of their mothers, these become in Rome the confidants of their daughters, and assist them with their advice, ripened by experience. When the girl is looking out of the window in her fine dress, it makes an impression upon a man passing by,

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and he wishes for her acquaintance; he next ventures a letter. Time and place are appointed for a conversation; and though the lover be unable to support himself, and still less a wife, or his rank be above any thought of such an alliance, still will the "beggar girl" plainly ask him, "Will you marry me?" If the gallant finds the proposal against his liking, the girl, in concert with her mother, tries every art possible, and often the two lovers are surprised together by the parent and other witnesses. Then the dupe has no other choice than to pay a large sum of money fixed by law, to embrace matrimony, or go to the galleys.

At VENICE a very singular and grand ceremony takes place every year on Ascension Day, and is called the marriage of the Doge of Venice to the sea. The Doge, the senators, foreign ambassabors, and great numbers of the nobility in their black robes, walk to the sea-side, where a magnificent vessel, called the Busentoro, is waiting to receive them. They then proceed about two miles up the Laguna; when arrived at a certain place, they all stop. The Doge then rises from his chair of state, goes to the side of the vessel, and throws a gold ring into the sea, repeating the following words: "We espouse thee, O Sea! as a token of our perpetual dominion over thee." At the close of this part of the ceremony all the galleys fire their guns, and the music continues to play. On

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their voyage back they stop at a small island, where they go to church, and high mass is there celebrated. They then return in the same order they at first set out. We may justly say with the sacred scriptures, "How are the mighty fallen!" An English frigate now would make the maritime power of Venice tremble.

The girls of pleasure are, says Mr. Trapp, a class of beings who receive the protection of government. They belong to the entertainments of the Carnival, which could not do well without them. Most part of these unfortunate females are sold by their parents in their tender infancy.—These make a regular agreement with lovers, or dealers in virginity. It is done before a notary public, stands valid in every court of justice, and specifies a time when Miss is to be yielded up, upon paying a stipulated sum. The usual price is from one to two hundred zechins. This, however, is a mere pretence, as their parents keep the money, and leave their daughter in a brothel.—These nymphs observe most strictly their fasts, go daily to mass, and have their special tutelar saint, under whose auspices they exercise their profession with a good conscience. Such is the hypocrisy and outrage of decency, that the courtezans have often the figure of the Virgin in their bed-rooms, before whose face they draw a curtain, previously to sleeping with their gallants.

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SPAIN.



The ladies of this country possess as many ecclesiastical and civil rights as any country in Europe; but neither their happiness nor their virtues appear to increase with their privileges. In the Spanish dominions females are reckoned marriageable at twelve, and males at fourteen; and nothing is more common in this country than for a husband and his wife's ages together not to amount to thirty. Congeniality of sentiment and disposition are never consulted in their matches; and marriage is entered into with as little reflection as if it were only to remain for a single day.—Notwithstanding the Spanish law fixes the period of majority at twenty-five, and till that age the consent of parents is necessary to constitute a legal marriage, yet this salutary provision is rendered nugatory, as a boy of fourteen and a girl of twelve years old, who long to be united in indissoluble bonds, can demand, as the law prescribes, the consent of their parents. If the morals, education, or manners, of either of the parties be deemed exceptionable, the parents have a right to refuse their consent; but this refusal, which, in another country, would be sufficient to render any anterior contract null and void, here

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only opens a door for a vexatious and scandalous process between a child and its parents; and the law, so far from aiding the parental authority, forces them to furnish a marriage portion to their disobedient children, according to their circumstances, and likewise to pay the expences of the suit for obtaining the same. The only plea admitted in those courts for a parent withholding his consent to the marriage of his child is *inferiority of birth;* but, if he fail to establish this point, neither the bad conduct of the party, disparity of age, nor inequality in point of fortune, will prevent the tribunal from ordering the immediate celebration of the marriage. In a country like Spain, where hereditary greatness is alone held in estimation, it is easy to perceive the ruinous consequences and implacable hatred which must necessarily flow from this just but impolitic law.

When the parties declare in the presence of a priest that they take each other for husband and wife, neither the non-publication of banns, nor the opposition of parents, can prevent the marriage being legal. The civil code indeed, in this respect, is opposite to the canonical law, and proscribes those sorts of contracts; but, as they inflict no penalty upon the offending parties, and as parents can only seek redress by a tedious prosecution, they have hardly an alternative between

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pardoning or finally throwing off their offending offspring.

Domestic unhappiness, so evident in this country, is, we think, justly attributable to too early marriages. The children, who have continually before their eyes the infidelity of their parents, and the intrigues of their mother, soon learn to despise every moral obligation; and thus vice, becoming hereditary as it were, is transmitted from generation to generation. The blind protection too afforded by the Spanish laws to females, in opposition to their husbands, is another cause of the unhappiness of marriages. No being can be more unfortunate than a Spanish husband whose wife is jealous, dissolute, or peevish. If tormented by the first of these passions, she readily finds access to the civil and ecclesiastical authority, which usually believes every thing that a heated and angry imagination can suggest. The most common complaints are, that the husband keeps a mistress; that he spends all his fortune in dissipation, while she and her family are in want of the common comforts of life, &c. No proof is required of these or similar assertions. The husband in such cases, according to the rank he holds in society, is either cited to appear, in order that he may receive a severe reprimand, or he is, without further inquiry, thrown into prison, till his wife solicit his enlargement. If the husband complain

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of the conduct of his wife, she has only to bring forward an accusation that attacks his honor, and he is condemned to silence and greater discretion; nay, is sometimes subjected to the penalty which she ought to have paid.

A Spanish husband cannot undertake a journey without the consent of his wife, and making a certain provision for her during his absence. If he do not return within the time limited, the judge, on the first application of the wife, immediately orders his return, were he even in Chili or California: whether his business be terminated or not, the wife has only to speak—the husband must obey.

Military officers, and those employed in civil capacities, are forced to appropriate a large portion of their pay, not less than two-thirds, to the maintainance of their wives; and if one half of this be not done voluntarily, the treasury has the power of retaining it for their use.

Notwithstanding what has been said, it would be uncandid not to acknowledge that many Spanish families live in the greatest harmony, and afford examples of every domestic virtue to their children. There is an habitual air of frankness and candour in this people, which, judging from appearance, would lead us to believe that in no country was filial obedience more respected — Every evening and morning, the Spanish children

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of every rank and condition solicit and receive on their knees the parental benediction; and the ceremony is repeated through the day, upon their return after a long absence. The general mode of address from children to their parents is also marked with the greatest humility. But such exterior homage proceeds less from sentiment than from habit and fashion, and may justly be ranked among the absurd ceremonies so numerous among the Spaniards.

The Spanish *Cortejos* are similar to the Italian *Cecisbeos;* they attend upon the lady wherever she goes; some are attendant upon her when she goes to church, others when she pays visits; one presides over this amusement, another over that; nor is it at all reputable for a lady to change her *Cortejos,* even retaining them, if they can, until old age. Sometimes, when a lady is apt to change, she will not easily be provided with another *Cortejo.*

Marriages in VALENCIA are attended with an enormous expence, which is the more preposterous, as few of the young women have any fortune. On those occasions Spanish vanity displays an extraordinary magnificence. For some days previous to the ceremony, the gowns, linen, &c. &c. the jewels intended to be presented to her, and the presents she has received, are publicly displayed to the different companies as they come in.

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A female relation enumerates the articles, carefully points out what belonged to the bride, what she owes to the tenderness or vanity of her lover, and what is given to her by her parents, whose generosity is always the greater from their knowing the public will be acquainted therewith. The luxury in the wedding-feasts, in the ball that follows, and the equipages which are provided, is enormous and expensive in the extreme.

An opposite practice sometimes prevails among the middling people. After the ceremony, the bride returns to her father's house, where she remains all the day with her friends and companions. At midnight, the bridegroom, accompanied by his relations, goes for her, and takes her to the yard belonging to the house, where the nuptial bed has been prepared in an arbour of flowers. In the morning they return to their father's house, where breakfast is prepared for the guests, who soon meet, and the girls present the bride with a cradle made of twigs. The day is concluded with various diversions.

Bourgoing, in his *Travels through Spain*, mentions the following very arbitrary law in favor of females. Every girl, who has obtained the age of twelve, may compel a young man to marry her, provided he has reached his fourteenth year, and she can prove that he has anticipated the rights of a husband with her—that he has pro-

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mised her his hand, or given her to understand that he wished her to become his wife. These proofs are adduced before an ecclesiastical vicar. If the woman affirm that the man has been intimate with her, and he admit the fact, he is then bound to espouse her; if he deny the charge, she is bound to substantiate it by proofs; and for this purpose it is enough that some neighbours assert their having seen them together at an unseasonable hour. A present of a ring or trinket, but, above all, a love-letter, though even the word marriage be not mentioned in it, is considered sufficient proof to enable the girl to claim the husband. If the vicar pronounce that the marriage ought to take place, the prisoner, who had been previously sent to prison, cannot be liberated until after the celebration.

At the brutal and savage bull-fights, the Spanish lover shews his courage to gain the approbation of his mistress, she generally being present; and, when he has vanquished his adversary, he presents his sword to her, which she salutes. A cavalier, when attending a lady, must not offer her his arm, nor take hold of hers; but, wrapped up in his cloke, he presents his elbow to the lady. Favored lovers were not allowed to kiss their mistresses; the greatest caress was permission to clasp and gently press the arms of the fair. The Spanish gentry also serenade their mistresses,

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which is by the lover playing on and singing to a guitar, accompanied by other instruments, under her window. They sometimes perform all night, and it is often very pleasing.

In an account of the port of St. Sebastian's, published in the Harleian MSS. many of the particulars will apply generally to Spain. This town became famous in the year 1814 for the storming of the castle by Lord Wellington, which, being situated on an eminence, and almost inaccessible, was the scene of repeated attack and great slaughter before it was taken. "People of the better sort, after having the music of serenading a little before day, get up and drink chocolate; they then comb and ornament their hair, dress, and go to mass. From mass the men go to the pier, and thence at twelve they go home, to their olio; after dinner, they take their *siesta*, or afternoon's nap, till two or three o'clock. The women all of them go veiled; the veils are very large, which being often blown out like the sails of a ship, make a ludicrous appearance. Their petticoats are proportionable, and the ladies in sitting down on the floor, or ground, have a mode of making such a wide circle, that each takes up as much room as a large coach-wheel. They seldom go much out, if genteel, except to church, and *this* often excites the jealousy of their ill natured husbands. They have pretty faces, brunette skins, black eyes, and would look about them if they dare.

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"The priests here live merry lives; if they are not permitted to marry, they take the licence of bestowing the *benefit of clergy* on all ladies willing to receive it, and hence most of them have some children. Absolved from the sin of concupiscence, they find no crime in the committal of it:—nor are the women here anxious about their reputation, since she does not pass for a prostitute; the father provides for the child, and upon giving the girl a small portion, she easily obtains a husband. Women have another singular advantage in this country; for, after the marriage contract is made, and the day of marriage settled, the bride has the liberty of desiring the bridegroom to come and *prove* himself; and, if she does not find him to her satisfaction, the contract is void, and she is accounted a maiden still. Houses of ill-fame are not permitted, but in a dark night every street and bye-place is a brothel, and dangerous it would be for any one who should interrupt the parties."

On the beautiful Prado, at Madrid, Spanish beauty is to be seen in its highest perfection. Mr. Whittington has remarked, among the splendid company who saunter there, the women principally attract the eyes of a stranger. Their simple and elegant dress, their veils, which conceal nothing of their face, their graceful walk and attractive looks, make an Englishman forget, for a moment, that they are inferior to the women of his own country.

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With respect to cleanliness, the Spaniards are disgusting. The Editor of this work has heard a gentleman declare, who was in the retreat of General Moore, that one night he took up his quarters in the deserted house of a most respectable gentleman; but such was the verminous state of the bed, that he was compelled to rise, though dying with fatigue, and leave the clothes he had laid down in behind him; nor could he find in any house that *accommodation*, without which in England the meanest peasant would blush to be found.

In Spain the domestics wait at table in their jackets, and their hair in papers. They are so filthy, that some strength of stomach is required to take any thing from their hands. So awkward are they, that they break almost whatever they handle; so tardy, that they take two hours to make a bed, and then it requires to be done again; and so stupid, that if you send them with a message you must despatch another messenger in quest of them, if you would have an answer returned, or get the least information.

The marriage rites of the PORTUGUESE are very similar to those of the Spaniards; but, as they are of a more reserved and jealous nature than their neighbours, they do not admit of those amatory customs which are so frequent among the Spaniards. It is said to be a principal amusement among the married ladies of Portugal, on gala or

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festival days, to sit at their windows, where they display all their finery; and during the carnival, they amuse themselves with pelting the passers-by with stones, dirt, and squirting water; one lady had a squirt made large enough to knock down a person with the water it discharged.

FRANCE.

We now come to a country which in every thing pretends to be not the rival but the superior of Britain; but our own residence there both before and since the revolution has made this distinction between the two countries in a domestic and moral point of view. In every thing that is frivolous, inflated, and vain, France may rank a century before England, but in all that is comprised under the words, *comfort, cleanliness,* and *utility,* they are a century behind. But we shall leave the reader to draw his opinions from the conclusions of others rather than our own, and we can venture to predict that he would not barter his *English fire-side* for all the delights of a *French opera-box.*

Female Character in France.——In France,

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where gallantry, like the atmosphere, is gifted with the quality of ubiquity; is paramount, universal, and predominant, the ladies *monopolize* all consideration, influence, and respect. Hence they are termed in polite society and conversation, not the *female* sex, but *le sexe* (the sex) without any *distinctive* epithet—the *men* being in fact *mere ciphers* on the horizon of French gallantry. To give the French ladies, therefore, their recognized right and due, we shall observe that in France *the sex*, through the natural result of too free and indiscriminate intercourse with the males, have lost great part of their most enviable attributes. They have, strictly speaking, replaced the loss of their legitimate, intimate, inherit qualities, by the adoption of the very worst part of the male character. Day and night they are seen in continual bustle and tumult: they form the major proportion in all places of public resort; they take part in every conversation, every transaction. The coffee-houses, the *restaurateurs*, nay even the very *cabarets*, are promiscuously filled with women. They *lord* it in all assemblies *fashionable* or *learned*; and give the *ton* alike to the *petit-maitre*, the man of science, the ecclesiastic, and the soldier.

Truth, indeed, compels me to acknowledge, that in France the ladies (especially those in the middle class of society) are by far better informed, more active, and more useful beings, than those

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of their sex, under similar circumstances, in other countries. In France, their sphere is not restricted to the kitchen, the spinning-wheel, and the knitting-needle. They place themselves at the head of all concerns. It is the women who administer the shop; the women, who keep the accounts; the women, who preside over every detail of business and of speculation. But here the *line of demarcation ought to be drawn*—the activity, which may be very usefully and very honorably displayed in household management and domestic economy, appears with a very ill grace, when exerted to its utmost stretch, in the pursuit of pleasure and tumultuous enjoyment.

A very singular, and to the unwarped, unsophisticated moralist, certainly not very agreeable sight is it, to behold a young female seated at her ease in a coffee-house, in the midst of a promiscuous groupe of the other sex, some men of polished manners, others of the coarsest and most vulgar habits, to behold her mix herself in every thing, listen to all that is said, observe all that passes, hear the most undisguised *équivoques* without a blush, and not unfrequently reply with equal effrontery. Such modes, such habits, effect a rapid change; not merely the *out-works*, but the very last *palladium* of modesty and virtuous shame, are overthrown and levelled; and affectation substituted for genuine sensibility.

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Equally singular and extraordinary is it to behold, at the opening of the sittings of some learned society, a multitude of females rush precipitately into the rooms, and not content with intruding themselves there, bring along with them their infants, nay not unfrequently their *lap-dogs!* By such a procedure, independent of the indelicacy of such intrusion, the men are deprived of their places, which gallantry impels them to yield up to the ladies; the attention of a great part of the assembly is drawn off from its real object to frivolous pursuits, and many a man of merit, whose apparent worth is not the *taylor's handy-work*, feels himself mortified by silly but yet galling remarks, whilst the well-dressed idiot, whose outside appearance attracts their notice, is rendered still more empty, inflated, and conceited, by their injudicious preference.

Paris, generally speaking, is not the indigenous soil of beauty. It boasts but few really pretty woman, in proportion to its vast population. But those few exercise uncontrolled and unlimited dominion. When one of these rare models of loveliness and grace appears in a box at the Opera, or at the *Theatre Français*, the *parterre* rises in homage to her beauty, and the spectators testify by clapping their hands, and beating the ground with their canes, their admiration—an honor rarely paid to the monarch himself.

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After this cursory review of the French character, both male and female, as displayed in the metropolis, it cannot well excite astonishment, when we observe that marriage in Paris is not, in general, the precursor of domestic happiness and peace. The despotic sway of fashion to which every person, *comme il faut*, is imperiously subjected, and the aberrations of luxury, soon render husband and wife, as it were, strangers to each other, and it not unfrequently happens, that the very individuals, who, separately considered, appear the best calculated to ensure a long continuance of conjugal felicity, after their union, prove to be the most discordant, and utterly incapable, as to their ideas and pursuits, of moral amalgamation.

In no country is gallantry carried to such an extent as in France. In the course of his communication (with which he is indulged from his most tender years,) a *petit maitre* learns, like a parrot, the whole circle of French compliments, which are a set of phrases ridiculous even to a proverb. A French beau in consequence of his mingling with the females from his infancy, not only becomes acquainted with all their customs and humours, but grows wonderfully alert in performing a thousand little offices which are overlooked by others whose time is more valuably occupied in making useful acquisitions. He enters, without ceremony,

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a lady's bed-chamber while she is in bed, reaches her whatever she may want, airs her chemise, and helps to put it on. He attends at her toilet, regulates the distribution of her patches, and advises her where to lay on the paint. If he visits when she is dressed, and perceives the least impropriety in her dress, he insists upon adjusting it with his own hands. If he sees her hair or a curl amiss, he produces his comb, scissors, and pomatum, and sets it to rights, with the dexterity of a professed friseur. He squires her to every place she visits, either on business or pleasure, and by thus dedicating his time to her, renders himself necessary to her occasions.

Mr. Williams, in his travels through France in 1812, remarks on the frivolity of these customs, and expresses his opinion of them in the following terms:—

"In no nation on earth do the married women enjoy more liberty than in France; as they generally have their own plans of amusement, while the husband finds his out of the bosom of his family; we, therefore, rarely find that domestic comfort so frequently met with in our own country. A circumstance which appears singular to an Englishman, is that of a husband never giving his arm to his wife when they walk out; and if I may judge of others by myself, says Mr. W. we feel ourselves very awkward in putting on a lady's

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glove, or assisting her at the toilet. These, however, are necessary accomplishments to those who wish to be well received by *madame*; and as I never wish to be the last in attentions to the fairer part of the creation, I have, with some difficulty, become quite a proficient in the art; though I always put up a silent prayer that none of my English friends may catch me in the frivolous occupation."

Among the knights of antiquity, it was common for them to devote themselves to the service of a lady whom they knew only by name. Many would purchase stockings for their own use, which they requested their mistresses to wear for a few days, by way of consecration, before they took them into wear themselves.

Courts of Love were held formerly among the knights and ladies, composed of persons of both sexes, who decided all cases between lovers and their mistresses; determined all points of etiquette in gallantry; and many other things, which would at the present day appear absurd and ridiculous in the extreme; such as settling the terms to be made use of by lovers or knights-errants to their mistresses, and not unfrequently between husbands and wives, assuming to themselves the power of arbitration between married persons.

Mr. Kotzebue relates many anecdotes, to show the general state of feeling with respect to matri-

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mony, which, while they amuse by relation of facts, show the comparative excellence on a well-regulated system. We shall pass over his description of the fantastical and ridiculous dresses worn by the *élégants*, or men of fashion, which, thank heaven, with all our excesses, we have not yet become degraded enough servilely to imitate, and proceed to some anecdotes more nearly connected with the dissolute manners which sometimes prevail in our own capital; we mean the production of matrimonial matches, by advertising in the newspapers, which are much more frequent in Paris than London, from the simple circumstance that the people of that capital are doubtless farther advanced in vice.*

* The following are specimens of the Parisian mode of advertising for a mistress, to which we shall subjoin M. Kotzebue's remarks.

"A bachelor of forty, versed in literature, a cheerful companion, of pleasing manners, *good family*, and in tolerable easy circumstances, wishes to meet with a maiden lady or widow, without children, from twenty-six to thirty-four years of age, well-bred, intelligent, and without property, to be united, *(à s'unir,)* and to live happily together."

"A man, thirty-eight years old, who is his own master, &c. &c. wishes to find a lady who has some property, and would be willing to join in company with him." The word *marry* is again eluded.

"A healthy widower, sixty years old, without children, possessing a yearly income of 1400 francs, and who has for these ten years inhabited neat apartments in the Thuilleries, seeks a

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Mr. Kotzebue has detailed many of the ordinary frivolities of the French during the time of

lady of a *suitable age*, of agreeable temper, and some property, to whom he might make such proposals as would be acceptable; or he is willing to receive proposals from her. His sole aim is their mutual happiness." This old Carydon, likewise, is carefully not to mention matrimony. He too, like the former, makes it a condition that the lady must not be poor. For the rest it is worthy of remark, that he boasts of his lodgings being near the Thuilleries a circumstance particularly tempting to a French woman.

"A young widow, in every respect interesting, both with regard to character, personal accomplishments, and education, having lost her fortune, wishes *to keep company* with a single person." That by this single person a man is meant, is plain, from her praising her figure, which, if it had been addressed to females, would have been superfluous, perhaps even prejudicial.

"A single young lady, thirty years of age, of good family, with 16,000 francs, and a pretty considerable property in moveables, wishes for a legitimate union, *(à s'unir légitimement,)* with a man between thirty and forty-five years of age, who has a situation in some office or possesses some property." At last here is one who does wish for a legitimate union. We see at least from this example, how far a female with 16,000 francs may be brought, if she *owns* herself thirty years of age.

"A man, sixty-three years of age, in good health, and a widower without children, wishes to become acquainted with a lady, endowed with all the qualities that are generally required of them, in order, perhaps, to offer her his hand, if, upon further acquaintance, their respective moral qualifications inspire them with the hope of living happily together; or, if she should prefer it, merely to unite her interest with his, without any other tie than that of friendship, on which she may safely rely on his part."

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the revolution. In a bill of fare at Verry's (and the same may be found now in the Palais Royal,) you might choose for your dinner out of 9 different sorts of soup, 7 sorts of pies, 25 different kinds of side dishes; shell fish; sallads, puddings in variety, &c.—Beef dressed in 14 ways, 31 entreés of wild and tame fowls, and 28 of veal and mutton. To enumerate the varieties which cookery invents and multiplies to remedy the flatness of their meats, as Mr. Thrale remarked, would be endless. After he had satiated himself with innumerable forms, he may be accommodated with 31 articles of desert, 22 sorts of red and 17 of white wine, seven of liqueur wines, and 16 of liqueurs; nor are these luxuries expensive: One restaurateur (or cook) gave soup, 4 dishes, a desert, bread, and a pint of wine, for 36 sous French, or 18 pence English.

Of French indelicacy, Mr. Holcraft gives the following anecdote:—"In the spring of 1802, he received a very polite note from a lady, at whose house he visited, particularly requesting to see him. He went; her maid informed him that her mistress was in the warm bath, but she would announce his arrival. The servant returned, and led him to a kind of closet, where her mistress was up to her chin in water. He knew the manners of the place, and that custom had robbed this

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incident of that impropriety which would have been attached to it in England. What the lady wanted to ask was a question of trifling importance."

In 1559 people were married at the door of the church. The priests of Picardy formerly were very troublesome. They pretended that the new married couple ought not, without their permission, to sleep together for the three first nights after their marriage. An *arrêt* appeared in March 19, 1409, prohibiting the Bishop of Amiens and his clergy from exacting any more money from new married persons on that pretence, and it further decreed that they might lawfully sleep together when they pleased without any other permission after the nuptial rites were performed.

The ladies in some parts of France exercise a degree of influence over their husbands which is almost inconceiveable; and in Marseilles, in the South of France, that influence is carried to great excess. The women of the lower class are of truly Amazonian race; and all agree in their endeavours to vie with the men in hard labour, and in keeping them in perfect subjection. Whoever wishes to study female government, should betake himself to Sourribes, where he will find a complete female republic, and the men only regarded as slaves. The unmarried women of this class have, notwithstanding the many freedoms they

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use, much self-government. A young man must first be their acquaintance, their friend, their betrothed, before they will permit him the slightest indulgence. Thus they secure their future power, and they are careful not to let their tenderness influence their conduct. The least contradiction, the slightest neglect, procures his instantaneous dismissal. When a lover has become insupportable to his mistress, she uses no verbal declaration to signify her intention, but, placing a large log of wood before the fire when he is present, nothing more is requisite to inform him he must not appear there again. Near the City of St. Omer, in France, is the suburb of Haut-pont, inhabited by Flemings, who so strictly intermarry with each other, that the bishop is empowered by the holy see to grant them dispensations to marry within the law of consanguinity prohibited by the church.

GERMANY.

There is nothing particular in the marriage ceremonies of the Germans. All the sons of noblemen inherit their fathers' titles, which greatly perplexes the heralds of the country. In respect to

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conjugal civility, Reisbec has said, that the German husbands are not so complaisant to their ladies as those of some other nations, neither giving them the pre-eminence at table, nor paying them much respect, which they bear with great good humour.

In *Lusatia*, which adjoins the marquisate of Brandenburgh, the cicisbeos, or gallants, accompany the married women from their bed to church, and lead them even to the confessional.—The pilgrimage to Mariazell, a watering place like Bath, is a cermony partly religious and profane. Reisbec relates that a friend of his accompanied a lady thither with her lover. As it was expected there would be a great crowd at confession the next day, being the feast of the Virgin, she was advised to confess the night before. "No," said she, "if I do I shall have to go to-morrow morning before I can take the sacrament with a pure conscience."—It should appear by this that Roman Catholic confession rather encourages than represses licentiousness.

At Vienna, it has been remarked, you will see nothing but eating and drinking:—They breakfast till they dine, and dine till they sup; at the tables of the second orders is generally to be found either a monk or a player; the former coquets with the lady, and the latter enlivens them. The German ladies are said to be well-made and

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handsome, but they have little color and uninteresting faces, and they may, in point of levity and diffidence, be placed between the English and French. The cicisbeat is upon the same footing here as in Italy. The poor take up the practice as a matter of trade, and it is the merchant and tradesmen who are jealous. In the last century the wearing of sacks by the ladies at mass was prohibited, the bosom being most indecently bare from the openness of this dress, nor is it uncommon now for a married lady to join in the mass on one side, and pray for the recovery of her sick gallant on the other.

The city of Salzburg, on the Lower Rhine, is said to have the best accommodations of any in Germany, and every thing there bears the aspect of joy and festivity. The country people in this part are uncommonly lively and gay. The young women of these sequestered vales, fresh as roses, and lively as a roe, understand the art of coquetry as well as any Parisian lady, except that the allurements they display are more natural, and from their naiveté more inviting; they know too how to employ the ornamental part of dress to the best advantage. If they are disposed to make their lover happy, neither the shame of an illegitimate birth, nor the fear of being obliged to maintain it, is of any consideration. Custom sets them above the first, and the ease of maintaining a

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child above the latter. Murder of infants here is extremely uncommon; they all yield, without restrant or reserve, to the impulse of nature. The young girls kiss and shake hands in the open church on Sundays with those they love. On a nightly visit, however, the lover is rather in a hard situation, for let the weather be ever so unfriendly, he is not admitted until a certain watch-word is given.

In *Saxony* the women are said to be remarkable for the beauty of their shapes and the animation of their looks; yet they are good tempered, and excellent house-wives;—while the Bavarian and Austrian women, says Reisbec, are careless of domestic concerns, fond of dress, and break out a little both at bed and board.

The ancient Germans carried their respect for the fair sex so far, that the fine for baring the arm of a free woman against her wish was fifteen shillings, as much as for cutting off the finger of a man; and if a man had the temerity to touch her bosom, he was fined forty shillings, as much as for cutting off the nose or three fingers of a warrior. A kiss snatched from a female was punished with exile; if with her consent, but without the knowledge of her husband or brothers, he was fined three marks of silver. If she violated her marriage vow, she was stripped quite naked, pursued through the town by her revengeful husband,

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who beat her all the way with the most unrelenting cruelty, and then turned adrift without any notice being taken of her by either her friends or relations.

The Poles, in their marriage contracts, do not inquire what a girl's portion is, but how many relations she has; it being the custom of that country for all the relations to give the bride something at her wedding; nor is it looked upon as discreditable among them for the females to propose a match, which is always done through the medium of relations.

Those men and women, who are godfathers and godmothers to the same children, are looked upon as cousins to each other, and cannot marry together without a dispensation.

HOLLAND, DENMARK, SWEDEN, &c.

In Protestant States the ceremony of the service at the altar varies very little. To the credit of the Reformed churches, infidelity is considered a stain never to be effaced, and is not frequently met with.

In the Netherlands the dress of the peasants much resembles that depicted in the paintings of the Dutch masters, and seldom undergoes any change. The Dutch women wear a kind of French night-

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cap, with plated border, close to the face, a gold cross hanging from their neck, a jacket and short petticoat; the jacket laced before, and slippers. Instead of a hat they wear about four yards of stuff, like a veil.

The number of churches of the established religion in Amsterdam do not exceed fourteen, but some of them have double galleries, like the play-houses, and will hold an amazing number of persons. The Catholics also have a great many chapels, and other different sects of Protestants; but none of those are suffered to marry, according to their respective rights, without the marriage being first solemnized before a magistrate.

The Spill-houses must not be omitted, which are a very singular establishment of the kind, and not to be met with in any other town in Europe. These are public-houses licenced by the state, for the reception of girls of the town: both the girls who enter these houses, and the persons who are the owners, pay a tax to the state. To these places people of character resort openly, without fear or shame. There is as little scandal in being seen in one of them, as being seen at a play-house, or any other place of amusement. The entertainments of these houses are music and dancing: the nymphs of this place, who are not engaged in dancing with their paramours, are seated round the room; and every stranger goes and talks to them if they are

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not previously engaged, as long as he thinks proper; and generally offers them wine and other refreshments, as he would to persons he mixes with at an assembly. They dance minuets, hornpipes, &c. and every man who takes out a girl to dance pays sixpence to the music. If any one choose to retire with them, there are small rooms adjoining, furnished with a bed and other conveniences; and, if a man withdraws with his mistress, he returns with her into the room; and no more notice is taken of him than if he had only gone out to speak with a friend. Though the establishment of these houses was well meant, they are seldom frequented but by sailors and the lower class of men and women; the girls are generally dirty, painted, and patched. The States were of opinion, that if they did not indulge the people in this particular, they should never be able to keep their wives chaste; and therefore of two evils they chose the least.

In Amstersdam the best apartments are on the second floor, where the family live, and business is carried on in the ground floor.

Dirtiness is a disgrace in the kingdom of Holland, and the domestic business of the house is one continued scene of cleaning. Mr. Holcroft has remarked,—though he admired the Dutch cleanliness, he could not say so much for their taste, when the pots-de-chambre and the kitchen ware, beautifully scoured and polished, hung up side by side.

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Frugality and neatness in their houses, furniture, tools, and implements, reign universally. Fences, posts, rails, and even broom-sticks, are painted, to preserve and give them a clean appearance.

At Alcmaar, in North Holland, is an establishment for the support of old maids and widows of any religion, provided they will take an oath never to marry.

DENMARK.—The following is a description of a marriage procession at Holstein, by Sir John Carr. "In the morning, as the horses were putting to, a singular procession passed us; a young woman in gala, whose hair was stiffened to the consistence of stucco with pomatum and powder, on which was raised a high cap of lace decorated with a profusion of artificial flowers, and a large nosegay of natural and artificial flowers in her bosom, and a book in her hand, and turning in her toes most abominably, passed in the most stately manner up the street, preceded by three girls in mob caps, decorated with little bits of gold and silver lace, dressed in red jackets, each with a book in her hand, and followed by two old women with books also. The fair heroine of this singular group moved to me as she passed. She was proceeding to the church, where the bridegroom was counting the lingering moments of her absence. Old and young peeped out of the doors and windows as the cavalcade passed."

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SWEDEN.—Marriages in Sweden are generally governed entirely by the will of the parents, and are founded upon interest. A stolen match is hardly ever heard of in an age, nor can the church give licence to marry without publication of the banns. Persons of quality of either sex commonly remain single till they are thirty, and sometimes longer, as the fortune on both sides is in the hands of the parents, which they retain till death; the young couple have therefore no means of support till that period, unless they obtain some office or employment. The women in general are more distinguished for their chastity before marriage than for their fidelity after.

The lower orders are no where made greater drudges, both in the house and field, than here. Domestic quarrels seldom happen, and, when they do, are very seldom made public, the husbands being apt to keep the authority in their own hands, as the wives by inclination are mostly obedient.

Divorces and separations between married persons are very rare, and then the innocent party only is allowed the right of marrying again.—Cousin-germans are not permitted to marry without the king's dispensation. In their wedding entertainments they affect a pomp and superfluity beyond their ability, and thus are often involved in difficulties for some years.

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There seems in this part of the world an etiquette which permits a lover or a friend the utmost familiarly with the hand of his mistress, but her lips are inaccessible. So much cannot be said in favour of Swedish taste or elegance as of their benevolence and civility:—that neatness an Englishman looks for is wanting; profusion of dishes are huddled on the tables without arrangement; which are all placed on together, and left to cool in a ceremonious meal of two hours; but the overture to the feast is worse, as it consists of bread and butter, and brandy.

Among the *Lithuanians*, a woman is not looked upon as marriageable till she is twenty-four years of age. She must also have made with her own hands a quantity of clothes, which at the time of her espousal she is to distribute among the guests which the bridegroom shall bring to the wedding; she must likewise have served her mother in all domestic affairs for a certain time. Some of the girls are so reserved, that they will draw a knife at a man who only offers to kiss them.

At *Möuchgut*, in *Rugen Island*, neither man nor woman ever thinks of matrimony till they are in possession of a kath or cottage; and as soon as the parties are agreed, the consent of their ground landlord is requested. After the ceremony in the church is over, both sexes separate, and the females retire to the warm beer-houses, where one

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of them presents the bride with some warm beer, and desires her in a verse to drink beer with all her friends, and make herself happy till they meet in Heaven.

The warm beer, plentifully studded with large raisins, is circulated briskly till towards evening, when the discharge of a pistol summons them to the bridegroom's dwelling, where an immense dish of rice constitutes the first course, which is succeeded by a variety of others; during which time, the cup bearer is actively employed. The dress of the bride is little more ornamental than usual, excepting a wreath she wears on her head, above which is a kind of a crown, made of box twigs, having the leaves gilt or silvered; her hair is dressed for the purpose, stiffened and glossed with the whites of eggs. The bridegroom is distinguished by a large white handkerchief, a present from the bride, the corners of which hang down low in the front. Should he, however, have obtained *jus primæ noctis* before marriage, the ends of the handkerchief must be carefully concealed.

ENGLAND.

Among the different Protestant states of Europe, we may give a distinguished preference to the united British kingdom, whose laws, whether ec-

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clesiastical or civil, combine the best sentiments of ancient legislators, and are founded on the scriptural basis of punishment for infidelity and protection from injury. To detail the form used by the church of England in the celebration of matrimony would be superfluous; since the rubrics of the prayer-book contain a plain account of the simple but impressive ceremony. By the Act of Uniformity only one method can be used, but the state allows certain indulgencies to the rich, who may be married privately by a special licence; or by a licence, given upon the oath of the man that he knows no legal obstruction to his union; or by the publication of banns, used among the common people; and, in as much as "marriage is honorable in all," this ought to be common to all. We may also take notice of the inequality of the laws in respect to the effecting of divorces. Though the case be of the most gross kind, the expence of a suit in Doctors Commons and the house of Lords renders it inaccessible to a person of middling circumstances; separation deeds are often substituted for divorces, but these cannot break the marriage chain, and are in themselves not absolutely legal. The law dissolves the marriage of the parties in most cases if under age, but whatever the deception under which a marriage was effected—whatever the subsequent conduct of one of the parties—whatever the infamy and vice,

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(except for infidelity,) it allows no annulment of the marriage—a severity which leads to more concupiscence than it prevents. Marriages must be solemnized in churches or chapels by banns or licence, under pecuniary penalties or transportation. Marriages cannot be permitted to persons within the Levitical degrees, but, if solemnized, they are not void until sentence is passed by the proper court. To marry an heiress, forcibly, is capital felony.

An English husband and wife are termed *baron* and *feme*, and in law are one person; that is, the very being or legal existence of the woman is suspended during marriage; or, at least, is incorporated and consolidated into that of the husband. A man cannot grant lands to his wife during her coverture, but he may, by his deed, covenant with others for her use, and he may give to her by devise or will. All deeds executed and acts done by the wife during her marriage are void, except a fine, or the like matter of record, in which case she must be solely and secretly examined, that it may be known whether her act is voluntary. A wife shall not suffer any punishment for committing a theft in company with and by coercion of her husband. A husband may restrain his wife of her liberty, in case of any gross misbehaviour; but, if he threaten to kill or ill treat her, she may make him find surety for the peace. The hus-

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band, by marriage, obtains a freehold in right of his wife, and may make lease thereof for twenty-one years, or three lives. He hath also an abolute gift to chattels personal, in possession of the wife in her own right.

By custom, in London, a wife may carry on a separate trade, and, as such, is liable to the statutes of bankruptcy. If the wife is indebted before her marriage, the husband is bound to pay her debts. The husband is bound to provide his wife necessaries, and if she contract them, he is obliged to pay for them. A man having issue by his wife, born alive, shall be tenant by the courtesy of all the lands in fee simple, or fee-tail in general, of which she shall be seised. If she survive the husband, she shall have for her dower the third part of all his freehold lands.

At Dunmow, in Essex, there is a custom, when a couple can swear they have lived together for the last year without any discord, wrangling, or opposition of any kind to each other, which entitles them to claim a flitch of bacon from the lord of the manor; and upon their receiving the same, they are carried home on the shoulders of their neighbours, with rustic music and acclamations of joy. This claim, however, is very seldom substantiated.

At East and West Enborne, in the County of Berks, if a customary tenant die, the widow shall have what the law calls her *Free Bench* in all his

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copyhold lands, *dum sola et casta fuerit;* that is, while she lives single and chaste; but, if she commit incontinency, she forfeits her estate: yet, if she will come into the Court, riding backward upon a black ram, with his tail in her hand, and repeat certain words, the steward is bound by the custom to re-admit her to her *Free Bench.*

WALES.—In the lower class of people in Caernarvonshire, Anglesea, and part of Merionethshire, they have a mode of courtship which seem similar to that called *tarrying* in America; the lover generally comes under shadow of the night, and is taken, without any kind of reserve, to the bed of his mistress. Here, as it is generally understood, with part of his clothes on, he breathes his tender passion, and "tells how true he loves;" and hence it is no uncommon thing for a son and heir to be born within two or three months after the marriage ceremony,

Sir John Carr relates an entertaining anecdote of this practice of *bundling.* Halting one evening at an inn near Llangollen, the landlord had been scolding a pretty little plump servant girl for not having done her work, which she excused by her master having locked the street door at night, which had prevented her lover from enjoying the rights and delights of *bundling.* "Indeed, (continues our author,) habit has so reconciled the mind to the comforts of *bundling,* that a young lady,

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(about 18,) who entered the coach soon after I left Shrewsbury, with a most modest and unaffected demeanour, displayed considerable knowledge of the custom."

To the honor, however, of the Welch gallants, it must be confessed that they very rarely desert the woman who has made them happy; nor does either sex feel any impropriety in the practice to which we have referred. As wives, they are chaste, faithful, dutiful, and affectionate. When it is settled that a wedding is to take place, a few days previous to its solemnization, the parents of the parties have what they call a bidding, or meeting of their friends at their separate houses. If they are persons of respectability, the number that attends is prodigious. Where the intended bride lives, great numbers of women and several men make their appearance; the former generally come on horseback, and bring presents, such as cheeses, butter, flour, sugar, tea, &c. Twenty, thirty, or forty pounds are sometimes collected on such occasions, which helps to establish the young couple in beginning life. On the night previous to the wedding, a few of the bridegroom's friends proceed to the bride's house to see if she is safe, when her friends conceal her for a time, either by dressing her in man's apparel, or by putting her in some obscure place; but after some pretended difficulty, she is at length discovered, when they

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sit down, and, after spending the evening merrily, depart home. Next morning they return again and demand the bride, by repeating several lines in Welch poetry. A kind of refusal is made by her father in a similar kind of poetry; but his consent being at last obtained, the girl is mounted on a horse, behind one of her young male friends, who sets off with her at full speed, to the church where the ceremony is to be performed, followed by a numerous concourse of people. The bridegroom is always in readiness to meet her at the church door, with his attendants, when the clergyman joins them together according to the established ritual, except when he comes to the words, "with my body I thee worship, and with all my worldly goods I thee endow," the bridegroom puts his hand into his pocket, and produces what money he has about him, which he gives with the ring to the clergyman. The latter takes his fee, and delivers the remainder to the bride. After this, the ceremony concludes at the altar in the usual form.

Among the ancient Britons, in very remote times, it was customary to have the women of ten or twelve families, who dwelt under one roof, in common, even to brothers.

SCOTLAND.—Evenus III. sixteenth King of Scotland, made a law, that the king should have the first night after marriage of all noblemen's daugh-

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ters; and noblemen and heritors of lands should have the same freedom with their tenants and vassals' daughters; and that both wives and daughters of every subject should be common to the king and his nobles. The law giving the first night after marriage to the landlord was in being till the time of Malcolm III. whose Queen, called St. Margaret, procured the abolition of so wicked a law; and in lieu thereof they were to have a mark of silver to redeem their chastity.

The practice of espousing stepmothers in this country appears to have been prevalent so late as the eleventh century, and is supposed by Lord Hailes to have originated from motives of interest, that the estate might be exonerated from the payment of a jointure.

By the Scottish laws, the crime of incest is punished by the decapitation of the guilty parties. And in swearing an illegitimate child, the oath of the female is not always sufficient.

IRELAND.—"The ladies of Ireland," says a recent traveller, "possess a peculiarly pleasing frankness of manners, and a vivacity of conversation, which renders all they do and say highly interesting. In their deportment the libertine finds no encouragement; nor is less virtue to be found in the wretched mud cabin. The instances of connubial defect in Ireland are fewer than in any other country of its size and equal civiliza-

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tion.—A distinguished Irish barrister assured me there had been only six actions for *crim. con.* in the last six years, and not so many for the preceding twenty years.—This modesty does not arise from any coldness of constitution, but is the effect of principle. The upper classes of Irish women are very handsome, and finely formed,—the lower Irish country-women are much disfigured by the smoke of their cabins, and their feet being enlarged by the want of shoes and stockings; but the commonest females in Dublin are remarkable for the delicacy of their hands and arms, and the whiteness of their bosoms." Although it might be supposed that from so many persons, of both sexes, living together in the same room, which is the case at Dublin and among the peasantry, much indecency and sensual depravity must occur, yet the contrary is the fact, and incest is a crime of peculiar detestation among the lower orders. The common Irish marry very young; hence there are few spurious children, and infanticide is seldom heard of.—Of the gallantry, hospitality, and wit, of the Irish gentleman it is unnecessary to descant; he is emphatically called "the man for the ladies."

Mr. Twiss in his Irish Tour has stigmatized the legs of the Irish ladies with an ungraceful thickness, but a later writer, with a view to ascertain the truth of the statement, took particular notice of the belles of Dublin on a fine but windy day, and

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asserts that the statement is a slanderous libel on those beautiful portions of the female frame. He also repels the charge of the Bacchanalian qualifications of the Irish ladies, whose conviviality is only connected with the hospitality of the country as far as it is permitted by good-breeding and decorum.

In Ireland, the want of due provisions for the married state is not considered as in England. The peasant lover raises a mud hut about 6 feet high, gets a pig, a pot, and some straw; the priest joins the happy pair, and a rapid race of chubby children soon follows, whose subsistence is chiefly on potatoes.

THE QUAKERS.—Throughout the civilized world there is not, perhaps, any sect who use so little pomp and ceremony in their marriages as the Quakers; and, perhaps, in no sect are there so few instances of the violation of the marriage vow, nor have they on record a single instance of divorce. They use no oaths; but merely the simple assertion, before witnesses, that they will live together—and they use the same forms in every country which they inhabit. When a young couple has agreed to live together in the holy state of matrimony, they stand up in the Meeting when there is a congregation, before whom they mutually declare their intention of marrying; and whatever agreement is made between them, they insert upon

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a parchment decorated with other devices, according to the fancy or circumstances of the party, which agreement is then signed and witnessed by as many persons present as choose. It is then given to the woman; and record is made in the books of the Society, which renders the marriage complete.

THE JEWS.—It may be rationally inferred that no laws can be better calculated, nor more strictly just, than those which were promulgated by inspiration; such are those which were given by Moses, and as the conjugal code forms a part of his laws, they are morally and wisely adapted for the happiness of the husband and wife.—A Jew justly holds that a man cannot commit a greater sin than to defile his neighbour's bed, or one to whom another is betrothed.—Nor must they have unlawful conversation with any one within the Levitical laws of consanguinity, nor with one not a Jewess, nor a harlot. To lie with a virgin and not marry her is a sin;—the curse of God is upon all those who offend his laws. The Rabbis have fixed the proper time of a Jew's marrying at eighteen, and at a later date it is accounted a sin of omission. Though the Eastern Jews take a plurality of wives, the German, Italian, and English Jews seldom adopt it. A widow or woman divorced from her husband cannot marry for 90 days after his decease or her separation, that it may be

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certainly known whether the first husband is the father of the child.—If a man die, and leave a sucking infant, the widow cannot marry for two years, that the orphan may be protected. With respect to the particular ablutions, purifications, and restrictions, of the Jews, they are too minutely detailed in the Pentateuch to require the repetition of them. Generally speaking, the Jews are a prolific race of people, much attached to their wives and children, and bear a more amiable character in their houses than in their dealings. The Jews are no where so well protected as in Great Britain.

On the day fixed for the celebration of the nuptials, the bride and bridegroom are conducted to the place appointed by the parties or their friends; the bridegroom by the men, and the bride by the women; where there are generally assembled all or most of their relations and friends, as they generally invite a great many, being obliged to have at least ten men present, otherwise the marriage is null and void. When all the company are assembled, and the priest and reader of the synagogue is come, the ceremony is performed in the following manner.

A velvet canopy is brought into the room supported by four long poles, under which the bridegroom and bride are led in the following order: the bridegroom being supported by a friend on each side, and the bride by two female friends in

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the same manner, (which four are always, if living or in the way, the parents of the couple; otherwise the two nearest relations, with their wives,) having her face covered with a veil, in token of female modesty. The couple are then placed opposite to each other under the canopy; the priest takes a glass of wine in his hand, and repeats a prayer. Then the bride and bridegroom drink of the wine, and the latter puts a ring upon the bride's finger, saying, in presence of those who stand round the canopy, "Behold, thou art betrothed unto me with this ring, according to the rites of Moses and of Israel." The instruments of the marriage contract are then read, which specifies what sum he will settle on her in case of his death; and by which he obliges his heirs, executors, administrators, &c. to pay the same to her of the first produce of his effects.

The priest and reader then each drink a glass of wine; and, after a prayer, the bride and bridegroom drink of the wine, the empty glass is then laid on the ground, and the bridegroom with his foot crushes it; the intent and meaning of which is to remind them of death, and that they are not to separate till those particles are re-united. This being over, all who are present cry out *mozul tour*, i. e. may it turn out happily; when the ceremony is concluded.

The Jews, from the earliest period, have been

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very strict in their laws respecting marriage; and it was perhaps necessary that they should be so, to prevent the probability of their falling into idolatry by taking to wife the females of the heathen nations through which they had to pass into Judea; and when that danger was over, and they were safely settled in the land promised to their forefathers, they framed laws equally strict for the guidance of the females of their own nation, and to preserve the lineal descendants of their families free from stain.

ARCTIC REGIONS.—GREENLAND, ICELAND, LAPLAND, &c.

THE young Greenlanders having obtained the consent of the parents on both sides, the bride is fetched by two or more women; and the custom of the country requires that this should appear to be done by force. When she is brought to the bridegroom's house, she places herself in a corner, with her hair all disheveled, and covering her face with abashment. By kind assiduities and persuasion this assumed coyness is removed, the maiden at length relents, and the wedding is concluded.

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The cutting off the hair is a preventive to marriage, the want of it being considered a high disgrace. The hardships women labour under till they have grown-up sons make them unwilling to marry, but when this has taken place, their situations become comparatively enviable. The sons supporting the mother either in her own house, or, if the father be dead, in his house, where the mother is the sole mistress, even over the wives of her sons.

If the first wife do not breed, the Greenlander will sometines take a second wife, as it is considered a reproach not to have a son.—Sterility often produces a divorce, which is much easier accomplished than by an English process, the man only giving her a sour look, packing up her clothes, and sending her back to her friends, where she will conduct herself with the greatest circumspection to bring an odium upon him. If a wife have no sons, and cannot agree with the other women in the house, she will elope, for the possession of sons is to the Greenlander a treasure, and the best security for his possessions. In their bridal dress, they muster as much humble finery as they can produce.

The Icelandish young bride wears round the head dress, and close to her face, a silver-gilt crown. Chains are suspended from her neck, and to one is attached a little heart, in which some

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kind of perfumes are put. Upon this occasion all Icelandish women wear such a dress, the only difference consisting in the quality of the cloth and ornaments. The head-dress of the married women distinguishes her from the unmarried.

In LAPLAND friends are employed as negociators with the girl's parents.—Brandy is an essential requisite in these bitter climates, and supplied with plenty of this, the lover with his friends advances to the hut of the young woman's father, but he is not suffered to enter till the liquor is drunk, over which they discuss the proposals. The lover is then called in, but his mistress must not be seen by him. Leave being obtained to commence his addresses, he flies home, dresses himself in his best apparel, and returns to the hut; when his mistress makes her appearance, and he salutes her with a kiss, at the same time presenting a rein deer's tongue, or some other salted provision. The reserve of the girl makes her decline such a bold measure, offered in the presence of her relations; but this modesty is very short lived, for she beckons him out, and accept his presents. If she throws them with disdain on the ground, his addresses are rejected; but, if they are retained, the lover loses no time, but requests permission to sleep in her hut, which establishes the courtship. Every time he visits his intended bride, a bottle of brandy must be presented as a perquisite

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to the father, on which account the wedding is often protracted for a year or two. After the church has bestowed its benediction, the bride-groom must serve his father-in-law a whole year, when he retires to his own dwelling with his spouse, and receives presents from his friends and relations. The wife after this is jealously watched, and male friends seldom or ever visit her.

Professor Scheffer has translated some Lapland-er's love songs, which possess much simplicity and affection.

ARCTIC HIGHLANDERS, PRINCE REGENT'S BAY, IN BAFFIN'S BAY.—Captain Ross, in his voyage in 1818, undertaken for the purpose of exploring a north-west passage into the Pacific ocean, met some natives at the above place, who, from the great astonishment they expressed, appeared to have never seen either ships or Europeans. They had an interview with Captain Ross, on the ice, in lat. 76 deg. 12 N. and long. 65 deg. W. A conversation was carried on by a person on board, who was a native of South East Bay, Greenland, lat. 69, named Sacheuse, who could only make them partially understand the Esquimaux. Their stature was about 5 feet, and they were square set, and corpulent. Though we cannot give any account of the marriage ceremonies in these horrid regions, their dances, like the similar amusements of more southerly climates, contained those indeli-

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cate allusions which form an essential feature in the dances of nations more civilized. It consisted of extraordinary postures and attitudes, accompanied by the most hideous distortions of countenance. They inquired of Captain Ross, if his nation consisted wholly of men, as they saw no women with his ships. The numeration table of these Arctic Highlanders did not extend beyond ten, and such was their ignorance, that they believed themselves to be the only inhabitants of the universe, and all the rest was a mass of ice. Their dress consists of seal and bears skins. Their complexion was of a dirty copper colour. The greatest number of natives seen were 18, but, pointing to the north, they said there was "plenty of people."—They had a knowledge of a supreme Being. Six feet is the height of their houses, built partly underground, of stone, and mudded to keep the air out. The floor is covered with skins, and several families live in one house; each family burns a lamp, which is never suffered to go out, and serves them for cooking, which is the woman's business.—Each man takes a wife when he is able to maintain a family; if she had children, he took no other, nor could she have another husband; but, if otherwise, the man may take another wife, and a third; the woman has the same privilege. These ignorant heathens may give a lesson to many Christian husbands, for they spoke affec-

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tionately of their mates, and when they took or begged any article, such as a picture or a looking glass, they all said it was for their wives. Their mothers also were held in much esteem, and they would have parted with several articles, but for the fear of displeasing their mothers. None of these natives could on any account be induced to part with a child, nor would they be tempted to leave their country. Captain Ross could not obtain a sight of any of the women, but he was assured there were no deformed persons among the tribe. Their king, they said, lived at Petowack, in Wolstenholme island.

FEROE ISLANDS.—These are subject to Denmark, and lie in lat. 61. West of the Norway coast, and south of Iceland. The women of these islands are fair, pretty, and well proportioned.—They are amiable in their characters, simple in their dress, and honest in their dealings. If no objections are raised to the young lover's proposals, he repairs in a week after to the house of the young woman with a high hat on his head, and a wooing staff in his hand, as the emblem of his errand. The common people marry only in autumn, which is the slaughtering time. The bridegroom first repairs to the church, with his male attendants walking in pairs; then the bride, preceded by a company of bride-girls, who arrange themselves in rows leading to the pew, to which the bride and bride-

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maids are to pass. During the ceremony a great many candles are placed on the altar, and when the business is ended, which is generally in the afternoon, the company return. A substantial dinner follows, in which brandy and ale are plentifully handed about by the cup-bearers. Dancing ensues, which is done in a ring, and a nuptial song is sung at the same time in full chorus. When the evening dancing is over, the cup-bearers enter and give three successive knocks, which is a signal for the bride to go to bed, who at first lies down half undressed, and sheds a few tears: the bridegroom undergoes the same summons, and when both are in bed, in most places a couple of psalms are sung, and the company retire to dance. The next morning the pair receive small presents of money in bed from the guests, and the day is spent in feasting and dancing, and a merry dinner concludes the wedding. The bridal dress is a fine blue or red jacket, sleeves to the wrist, a silver plate at the breast, from which rings, hooks, and silver spangles, glitter and gingle; a red velvet girdle; the hair filleted, from which four ribbands, 18 inches in length, hang, two on the back and two on the breast. If she be a widow or with child before marriage, she wears a cap of red velvet or cloth, and the long ribbands are omitted; nor do any bride-girls attend her wedding.

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ASIA.

TURKEY IN ASIA embraces a considerable extent of territory, but, generally, all countries under the Mahometan religion are subject to the same permissions and restrictions which have been detailed under the head *Turkey in Europe.*

At Cairo, in Egypt, (which bounds Asia at the Nile,) contracts are made for the young men by their relations, as they meet most of the young women of the city at the baths, whom they perfectly describe, and the choice being made, the alliance is mentioned to the father of the female, the portion specified, and if he consent, they make him presents. The following day the same persons go to the house of the bride, and tear her, as it were, violently away from the arms of her mother; she is then triumphantly conveyed to the house of the bridegroom.

The procession usually begins in the evening; dancers go before, and (if a person of rank) numerous slaves display the effects destined to the bride's use; numbers of dancing girls keep time with their instruments, and the young bride appears under a magnificent canopy, borne by four slaves, and entirely covered by a veil, embrodered

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with gold, pearls, and diamonds. A long file of flambeaux illuminates the procession, and the Almés, in chorus, occasionally sing verses in praise of the bride and bridegroom. On their arrival at the house of the bridegroom, the men and women repair to separate apartments, those of the women being so constructed that they can see what is performing in the men's. The Almés descend and display their ability and address, in dances and pantomimical representations suitable to the occasion; this ended, they chaunt, in chorus, the epithalamium, extolling the allurements of the bride, and the bliss of that mortal who shall enjoy so many charms. During the ceremony, she passes several times before the bridegroom to display her wealth and elegance. The guests having retired, the husband enters the nuptial chamber, the veil is removed, and, for the first time, he beholds his wife. The inferior classes observe the same ceremonies, except that the procession is not so pompous.

The Copts have a custom of betrothing girls at six or seven years of age, which is done by putting a ring on their finger; but permission is after obtained for her friends to educate her till she arrive at years of discretion. The Mahometans consider marriage as a civil institution, entirely detached from religion.

Among the ancient Egyptians, parents who kill-

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ed their children did not suffer death, but were adjudged to embrace their dead bodies for three days; and guards were placed over them to see that they duly performed the sentence passed on them. Pregnant women were not executed till they were delivered. Parricides were punished with the most cruel and lingering death they could inflict.

At Cairo Mr. Wittman saw a grand procession of women mounted on asses, riding astride, on very high pads, covered with small Turkey carpets. The procession was occasioned by the approaching nuptials of two females belonging to the party, both fine girls of 14 years of age, and distinguished by wearing a rich shawl.

Sometimes the bride is sprinkled with rose-water, and perfumes are burnt, and not unfrequently a boy who is to be circumcised rides on horseback in front of the procession, preceded by a person carrying a gilt box, containing the razors for the operation.

Speaking of the Almés, he says, these dissolute and abandoned girls have their face uncovered, which, with the women in eastern countries, denotes the most notorious profligacy. Their attire is loose, and thrown on with the most indecent negligence. Their movements display more suppleness than grace. As the dance advances, the gestures and motions of the body become more

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indecent. The performance is generally confined to two females, who use castanets, like the Spaniards in their fandango.

Lord Valencia describes the dances of Cairo as being too lascivious even for description. Mrs. Macarolle, a pretty Greek, was present, with a number of ladies, at an entertainment where his lordship was; they looked on without the least discomposure, and thought so little from habit of its impropriety, that, when asked, they danced themselves with the same motions and gestures. The female Greeks born in Egypt are pretty, fair, and well made, when young; but child-birth soon destroys the firmness of their flesh and roundness. The head is richly adorned in the Asiatic style, but, in point of cultivation, it is a mere blank.

PERSIA, &c.

The Persians were anciently the worshippers of fire, but, since their conversion to Mahometanism, the laws of the Impostor are in general use, and the women are held as the sensual instruments of enjoyment in this world, and in that which is to come. Considerable numbers, however, re-

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tained the ancient faith, and were stigmatized by the Mahometans with the name of Gaures and Guebres, (unbelievers.) They are dispersed all over Persia, but are most numerous in the barren province of Kirman.—Their priests are allowed but one wife, unless she prove barren; in which case, with the consent of the first, they may take another, as they consider a prolific stock will be considered meritorious in the day of Judgment. It is the custom to go to church to be married, the parents having previously settled the marriage, &c. When the bride is given to the bridegroom, the priest throws grass on both their heads, kindles a fire, and, having first tied the hems of their garments together, leads them in procession round it. An elegant collation follows, but neither obscenity nor intoxication are permitted at the festive board. If young persons betrothed die in a state of celibacy, the nuptial ceremony is solemnized after their decease.—In the nuptial ceremony by adoption, the bride and bridegroom seat themselves, about midnight, close by each other upon a bed, and the priest demands of the woman if she is willing to have this man for her wedded husband; upon her replying in the affirmative, their hands are joined together; some pieces of gold are given by the bridegroom to the bride, as a confirmation of the contract, and rice, as an emblem of fruitfulness, is thrown over their heads.—

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The whole ceremony is performed before the fire. They are enjoined to marry very young, and to have no wife who is not of their religion.—A woman after lying in must not wash her head or face till the 29th day; nor touch any wooden vessel, nor have any conversation with her own sex, until the fortieth.

Chardin says that the Persians regard it as a tenet of their religion, that a man ought to guard both his faith and his wives with equal vigilance, and that it is criminal in him merely to look at the *habitations* of his neighbours' wives. Their jealousy is carried to such a pitch, that, when they inter their women, they erect a hut over the grave, that no man may see the lifeless remains. They instil into the minds of females, from their earliest infancy, that the greatest virtue and honor consist not only in avoiding the society of the other sex, but also in equally avoiding the sight of them. They believe, that the faithful in Paradise will have eyes in the crown of their head, that they may not see the *houris* or celestial women who belong to others. A married woman, who is not of the lowest class, is not permitted to see her nephews, or her husband's brothers, any more than strangers; her acquaintance with the other sex being confined to her husband and her own sons; brothers are invariably denied access to their sisters. When the women pay visits, a number of horsemen ride

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before and behind, crying *Kuruck ! Kuruck !* which is equivalent to ordering all males within hearing to avoid coming in the way; for, should a man by any inadvertence be found near, the eunuchs who guard the procession would immediately chastise him with their staves, without his being able to obtain any remedy. But nothing excites greater terror in Persia, than this alarming exclamation before the women of the king, every unfortunate who may be found being put to death. This circuit extends as far as the camels can be discerned which are employed in drawing or carrying the equipage. When the route of the royal harem is known, all the male inhabitants near where it is to pass must quit their houses.

Chardin records several examples of men losing their lives, who, on account of their great age, conceived themselves entitled to the rights of eunuchs, and approached the person of the monarch to deliver petitions of travellers who were ignorant of the passing of the harem, and of servants of the king, who had fallen asleep through fatigue, who suffered either by the hand of the despot himself, or by his executioners. In the same writer's time, women were forbidden to appear in the way of the king, because Abbas II. had taken a beautiful Armenian from her husband, which would not have taken place, but for her being seen by the king

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In Persia, when the parents of a young man have determined upon marrying him, *they* look out among their kindred and acquaintance for a proper match; they then go to the house where the female lives; if her father approve, he orders sweetmeats to be brought, which is a direct sign of compliance. After this, the usual presents on the part of the bridegroom are made, which, if the person be in middling circumstances, generally consist of two complete suits of apparel of the best sort, a ring, a looking-glass, and a small sum of money, which is to provide for her in case of a divorce. The contract is witnessed by the cadi, or magistrate. On the wedding night the bride is brought forth, covered from head to foot in a veil of red silk, or painted muslin; a horse is then sent by the bridegroom for her to mount; a looking-glass is held before her (all the way to the bridegroom's house) by one of the bridemaids, as an admonition to her that it is the last time she will look therein a virgin. A numerous procession follows, and the rejoicings generally last for eight or ten days. Men marry either for life or a determined time. Travellers or merchants, who intend staying any time, generally apply to the magistrate for a wife during their residence, when the cadi, for a stated gratuity, produces a number of girls, whom he declares to be honest and healthy, and he becomes surety for them. It is said, that, among thousands, there is

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not one instance of dishonesty during the time agreed upon.

The Persians may marry four wives, and keep as many concubines as they please. The women, indeed, are generally treated and considered as little better than slaves, being absolutely prisoners; and, among the lower order, they till the land, plant rice, and do every kind of field as well as domestic work, while their husbands go to market, smoke their pipes, or saunter about.

There is no such thing as bastardy in Persia; the children of slaves and concubines inheriting equally with those born in wedlock.

Instead of the sofas and easy pillows of Turkey, the visitor is seated on a carpet or mat, without any support on either side; the length of time a Persian will sit in this manner is most extraordinary; indeed, they consider the walking to and fro of Europeans as the effect of some evil spirit, or that such is our mode of praying.

Persia being one of the most ancient and civilized nations of the East, we cannot omit an account of a grand entertainment, as described by Morier. "When the concert was over, we put our legs under us, to make room for the *sofras* or table-cloths, which were now spread before us. On these were first placed trays of sweet viands, light sugared cakes, and sherbet of various sorts. A dish of plain rice was next put between each

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two guests; then *pillaus* were produced, and after them such a succession and variety of dishes, as would have sufficed for ten companies of our number. The whole of these were served up in vessels of fine china, and in the bowls of sherbet were placed long spoons, made of pear-tree, each of which contained about as much as six common table-spoons.

"The Persians ate most heartily and indiscriminately of sweet and sour, meat and fish, fruit and vegetable: but they betrayed a peculiar fondness for rice, as well as spices and every other stimulant, which they strongly recommended.

"As the Envoy sat next to the Minister, and I next to him, we very frequently received marks of his peculiar attention and politeness. These consisted in large *handfuls* of certain favourite dishes, which were by main strength torn off, and put before us. Sometimes a full grasp of lamb, mixed with sauce of prunes, pistachio-nuts, and raisins; at another time, a whole partridge disguised by a rich brown sauce; and then, with the same hand, he scooped out and gave us a piece of melon, or a piece of omelet swimming in fat.

"The dishes were set before the guests promiscuously, and the silence with which the whole was transacted was the most agreeable. No rattling of plates, or knives and forks: no lacquies, no drink-

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ing of healths, no disturbance of carving; scarcely a word was spoken; all were intent on the business before them. The whole disappeared as if by magic, and then ewers and basins were brought in, and every one washed his hands and mouth."

On another occasion he sorrowfully writes: "The business of eating was a pleasure to the Persians, but it was a misery to us. They comfortably enough placed their chins close to the dishes, and scooped up the rice or other food with three fingers and the thumb of the right hand; but in vain did we attempt to approach the dishes; our tight-kneed breeches, and the ligaments and buttons of our dress, forbade us; we were therefore obliged to manage as well as we could, and fragments of meat and rice were continually falling through our fingers. Luckily, however, this could occasion no great offence to Persian delicacy, for on the ground was spread the *sofra*, a fine chintz cloth, which had been so long unchanged, as to emit no very savory scent. The Persians endure this, saying, "changing the *sofra* brings ill luck."

ARMENIA.—A drole procession is related by Pouqueville, which he saw in an Armenian marriage at Pera. The march commenced by discordant fiddlers and flute-players, with dancers, who sang and tripped it at the same time; they were followed by a groupe of relations; next came a body of men, with torches of yellow wax, who seemed as

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if escorting a funeral; immediately afterwards the bride was seen, supported by two of her nearest relations; a sack was drawn over her head down to her feet; with a wooden platter or tea-board upon her head, by which the sack was kept from her mouth and nostrils. She was separated from the bridegroom by a party of guests. He then came alone, enveloped in napkins, with his arms crossed and placed on his breast; his head was covered with a silk shawl, and inclined on the left shoulder; while his long whiskers and lamentable appearance gave rather the idea of a criminal about to receive punishment, than a bridegroom about to receive the hymeneal crown. The banquet degenerated into a most scandalous orgie, which lasted without interruption for three days and three nights.

The Armenian clergy are allowed to marry, but they are not allowed to say mass for the space of seven days after their nuptials, and when they are allowed, they must be shut up in the church five days previous, and five days subsequent thereto; during which time they must have nothing to live upon but vegetables and water. A second marriage totally incapacitates them from officiating ever after. A father is prohibited marrying with a god-child; nor can ever those marry who are of different families, if they happen to have the same godfather. The Armenian's chil-

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dren are all married during their infancy, which is a political precaution to preserve them from being sent to the emperor's seraglio, or harems of the grandees, the Persians being particular in avoiding adultery, or depriving a man of his wife. Though the contract is thus made in infancy, the cohabitation is not permitted until a suitable age. The bridegroom annually makes the bride a present at Easter, consisting of a fine silk garment, &c. prior to the celebration of the nuptials.

Among the Georgians, some follow the Armenian custom of marrying their children while infants, that their lords or governors may not take the girls for concubines; but this is only to be understood of those who have a larger share of decency than the generality of them.

SIAM.—The Siamese do not permit young virgins to have any conversation with the young men, but, notwithstanding every precaution, assignations sometimes take place. A love-intercourse, if fairly carried on, is not thought to be dishonorable, but implies a nuptial engagement; and after this the least coldness or indifference would be a misfortune equal to a divorce. The women of Pegu, in Siam, are looked upon as loose and abandoned, because they give a greater licence to their desires than the Siamese ladies, and will live as mistresses with their gallants.

The Talapoines of Siam are the priests and

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friars of this country, and a number of females constitute themselves Talapoinesses, or nuns; but this does not take place until their charms are injured by time, and there is no chance of marriage. In a treaty of marriage, the female relations of the young man apply to the parents of his mistress, and the fortune-teller and nativity-caster are consulted on the probabilities of the future happiness of the parties, whose approbation or dislike determines the steps to be taken. When the marriage is at the point of conclusion, the intended bridegroom pays three visits to his mistress, at the last of which the valuation of the young lady's dower is made; and deposited in the hands of the bridegroom, together with his own fortune. The lawyers are not called in as in England, and immeasurable parchments and stamps provided, but all is delivered on the spot, and the presence of the parents is sufficient testimony of the fact. The marriage is then consummated without any other ceremony either civil or religious. On their wedding-day, among their festivities dancing is not admitted. The festival is kept at the bride's father's, at the bridegroom's expence, and after this they reside for some months together in a solitary apartment built at some distance from the father's house, to make trial of each other's temper and affection.

Polygamy is allowed in Siam, but it is held

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most proper to have but one wife. The children of the secondary wives, though legally married, are subordinate to those of the true wife. Though the laws prohibit marriages within the first degree of consanguinity, they may marry first cousins or sisters in succession. The kings of Siam however would marry their sisters, without any regard to this law, if they preferred them. Divorces are seldom practised unless among the common people; but this accommodation is equally open to both sexes, and all difficulties are regularly removed; the mother is entitled to the first, third, fifth, and every odd child; whence the latter in an odd number would have one more than her husband. The power of the husband is so despotic over his family, that he may dispose of all his wives except the first. The widows possess the same right, but they cannot sell the children of the even numbers. After a divorce, each party may put up to sale the children which fall to either by lot. Adultery is a vice but few are guilty of; indeed they are so secluded from public life, from intercourse with men, and afraid of the murderous revenge the husband is legally permitted to execute on the detection of infidelity, it is no wonder they are punctual to their nuptial engagements. At Patana, if a woman be surprised in adultery, she is indulged by her relations with naming her own death, which is commonly strangulation:—the adulterer also

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undergoes as severe a punishment, if similarly guilty, being stabbed to the heart.

The ladies of Siam seldom go abroad, but, when they do, their faces are unveiled, and they are attended by their female slaves. The ancient and modern history of the East furnishes us with numerous instances of their dying by the hands of their husbands rather than become captives, and be subject to the lawless embraces of an enemy. This principle of conjugal inseparability is carried to the greatest excess in Hindostan, where useless sacrifices of life are made to the manes of dead husbands.

The secondary wives and children of a Siamese are at the mercy of the first wife, who with *her* children became joint inheritors of the husband's property; they retain only what he gives these unfortunates with his own hands, for a Siamese makes no last will and testament as we do: hence the daughters of the secondary wives become secondary wives themselves. Unlike the children of European parents, a son who should presume to go to law with his father or mother would be looked upon as a monster. Interest there never breaks the bonds of family friendship, and theft and beggary are equally infamous at Siam. As soon as the children are eight or nine years old, they are sent to the convents of the Talapoins to be instructed.

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HINDOSTAN.

The Bramins are the priests of India, and such as have sons endeavour to marry them betimes, as early as their sixth year; nor does he go to demand a young woman in marriage for his son without the deepest regard to prognostics.—The future father-in-law having approved of the young man, before he can marry the daughter he must pay a certain sum over and above the bargain, for they would feel a repugnance at having it thought that they sold their daughters.—The time of the nuptials being fixed, the agreement is made before witnesses, the bride's father gives betel to the bridegroom's relations, and the ceremony is concluded. When the time for consummation arrives, the Bramin lights the sacred fire called *Homam*, and the bridegroom throws three handfuls of rice on the bride's head, who returns the compliment. Afterwards the bride's father clothes her in a dress according to his condition, and washes the bridegroom's feet, the bride's mother observing to pour out the water. This being done, the father places his daughter's hand in his own, puts water into it, some pieces of money, and, giving it to the bridegroom, says at the same

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time, *I have no longer any thing to do with you, and I give you up to the power of another.* The *Tali,* which is a ribbon with a golden head hanging at it, is held ready, and, being shewn to the company, some prayers and blessings are pronounced, after which the bridegroom takes it, and hangs it about the bride's neck. This knot is what particularly secures his possession of her; for, before he has tied the *tali* on, all the rest of the ceremonies might have been made to no purpose; for it has sometimes happened, that when the bridegroom was going to fix it on, the bride's father has discovered his not being satisfied with the bridegroom's gift, when another offering more has carried off the bride with her father's consent. But when once the *tali* is put on, the marriage is indissoluble; and whenever the husband dies, the *tali* is burnt along with him, to shew that the marriage bands are broken. Besides these particular ceremonies, the people have notice of the wedding by a *pandal,* which is raised before the bride's door some days previous to the ceremony. The whole concludes with an entertainment which the bride's father gives to the common friends; and during this festivity, which continues five days, alms are given to the poor, and the fire *(homam)* is kept in. The seventh day the new-married couple set out for the bridegroom's house, whither they frequently go by torch-light. The bride and

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bridegroom are carried in a sedan, pass through the chief streets of the city, and are accompanied by their friends, who are either on horseback, or mounted on elephants. In case the bride is not of an age fit for consummating the marriage, her relations dont leave her above three or four days in her husband's house, after which she is brought back to that of her father; but if she have arrived at puberty, she stays with her husband.

Incest is one of the five great sins, and the laws of consanguinity are nearly the same as with us. Polygamy is allowed to a Bramin, but if his wife prove incontinent, and the circumstance be known, the other Bramins consider the house as polluted; the injunction may be easily removed by making a feast, when the adulteress waits on the Bramins and Sansjasiis; if they receive the victuals from her hands, the Bramin may then keep his wife without any discredit.

The *Nairs*, or noblemen, have peculiar privileges. Though they never marry indeed, yet, to recompence that misfortune, they have a right to demand the *last favour* from any maid or wife whatever, when it suits with their inclination. Nobody, not even the husband, interrupts their private interviews; but, on the contrary, the good man, as a testimony of his satisfaction, and in gratitude for the honour done him, stands *centinel* himself till the *Nair* thinks proper to take his de-

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parture. To prevent all interruptions in such interviews, they leave their arms at the door, which is a sufficient signal that no one, on pain of displeasure, must enter the house whilst it is honored with a visit from so great a guest.

The Nair women have a peculiar veneration for marriage, thinking, as most Asiatic females do, that those who die virgins are excluded the joys of Paradise.

The Hindoos regard it as an irrefragable principle that women were created for no other purpose than the gratification of man, and producing children. Not only do the Hindoo laws neither expect nor reverence any virtue in woman, but they ascribe to them, without exception, every libidinous vice of which the sex is capable, and by which it is most debased.

The women begin to bear children about the age of twelve, and treat their husbands with the most profound respect, affection, and tenderness, being entirely in their power. They bring no other portion than their clothes, or a few female slaves; yet they enjoy more freedom than the wives of the Mahometans. The distinguishing characteristics of a Gentoo married lady are fidelity and attachment to her husband.

The Gentoo women, in burning themselves on the funeral pile of their husbands, or burying themselves alive with them, are actuated by the

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hopes of the brightest immortality in the next world; the Bramins, who claim the splendid vestments of the conjugal victim, encourage this cruel practice, which however is on the decline, from several humane impediments now thrown in the way. A man of a superior cast may, with impunity, attach himself to a female of inferior one.* A Hindoo would rather lose his life than his cast; those who are doomed to this state, form a class by themselves, and perform the most abject duties.

* Dr. Buchanan, in a journey through the Mysore, Canara, and Malabar, says that in the Northern parts of Tulava, in Canara, are two casts, called *Bacadaru* and *Batadaru*, both of whom are slaves; both speak no other language than that of *Karnáta*, and both follow exactly the same customs. Each disputes for a pre-eminence of rank, and they will not eat nor intermarry with one another, except in certain cases of adultery, when, a ceremony of purification having been undergone, a slave of the one cast may marry a female of the other.

These casts have no hereditary chiefs; but quarrels are amicably settled by eight or ten prudent men, who assemble the parties, and with the assistance of a little drink, discuss the business. They never expel any one from the cast; even women who commit fornication with strange men are not subjected to this disgrace. If the seducer has been a *Súdra*, or man of pure birth, the husband is not at all offended at the preference which his wife has given to a superior. If he be a slave, the husband turns her away; but then she is taken to wife by her paramour, even though he be of a different cast. In order to purify her for this purpose, the paramour builds a small hut of straw, and, having put the woman into it, sets it on fire. She makes her escape, as fast as she can, to another village, where the same ceremony is again repeated,

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Dadaji, chief of Raycut, in his communication to Colonel Walker, on the practice of infanticide,

till she has been burnt out eight times; she is then considered as an honest woman. The men may lawfully keep several wives, but either party may at pleasure give up the connection. Girls after the age of puberty, widows, and divorced women, are all allowed to marry.

The same intelligent author farther says, "Among the Northern *parts* it is the custom for the female *Nairs* while children, to go through the ceremony of marriage, both with *Namburis* and *Nairs;* but here, as well as in the South, the man and wife never cohabit. When the girl has come to maturity, she is taken to live in the house of some *Namburi* or *Nair;* and after she has given her consent to do so, she cannot leave her keeper; but, in case of infidelity to his bed, may be punished with death. If her keeper have in his family no mother nor sister, his mistress manages the household affairs. The keeper, whenever he pleases, may send his mistress back to her mother's house; but then, if she can, she may procure another lover. A man's house is managed by his mother so long as she lives. When she dies, his sister comes for the fifteen days of mourning. She afterwards returns to her lover, and remains with him until he either dies or turns her away. In either case, she returns to her brother's house, of which she resumes the management, and brings with her all her children, who are her brother's heirs. A *Nair* here is not astonished when you ask who his father was; and a man has as much certainty that the children born in his house are his own as an European husband has; while these children are rendered dear to him by their caresses, and those of their mother, who is always beloved, for otherwise she would be immediately dismissed; yet such is the perversity of customs, that a man would be considered as unnatural, were he to have as much affection for his own children, as for those of his sister, which he may, perhaps, never have seen. Of all known manners of conducting

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stated that "the daughters are almost invariably put to death immediately after birth, and are always buried in the same state in which they were born.

"That there is no uniform mode of killing infants. Sometimes their short life is terminated by opium, sometimes by suffocation;" and on being interrogated as to any other mode, he merely replied, "what difficulty is there in blasting a flower?"

Sometimes the mother, if there are no female attendants, kills the infant herself; but in general, women of rank do not perform this unnatural office.

THE DRUSES are so excessively jealous, that, if a man were to inform his friend of the health of the female branches of his own family, and to enquire after the other's wife or daughter, the enquiry or intelligence would irritate a Druse to that degree, that he would go home and put his wife and daughter to death, as persons who were a disgrace to him, and seize the first opportunity of dispatching his inquisitive or officious acquaintance. Enquiries and accounts, which in Europe pass for

the intercourse between the sexes, this seems to be the most absurd and inconvenient. That prevailing in the Southern parts of *Malayala* avoids all the domestic unhappiness arising from jealousy, or want of continued affection; but that here, while it has none of the benefits of marriage, is attended with all its evils."

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nothing, or at most bespeak attention and respect, are certainly fraught with much more meaning in Asia than in our quarter of the globe.

At *Benares* the marriage ceremony is conducted in the following manner. The young lover and his mistress, attended by a *Bramin*, a cow, and a calf, repair to the banks of the *Ganges*, and go down into the river altogether. The *Bramin* is presented with a piece of fine white cloth, of about ten or twelve ells in length, and a basket-full of various things of value. The *Bramin* first spreads the cloth all over the cow; then takes her tail in his hand, and pronounces a set forms of words. The parties likewise, who are thus to be joined in holy wedlock, lay hold of her tail with one hand, but are so commodiously placed, that the man at the same time joins his hand with the *Bramin*, and the woman with her husband; afterwards they pour some water upon the cow's tail, in such a manner that it shall fall into their hands. When this ceremony is over, the *Bramin* ties the extremities of the bride and bridegroom's upper garment into a knot, a practice similar to which the *Mexicans* observe. Thus joined, they make a formal procession round the cow and the calf, and then the nuptial solemnity is completed. The cow and the calf are the customary dues of the *Bramin*; but before they depart, they give their alms to the poor; and not only pray to their idols,

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but in honor of them make valuable oblations on their altars.

In various parts of the *Indies*, the virgins are obliged, immediately before they enter into the state of matrimony, to devote their chastity to the deities they worship. On this occasion, the intended bride is introduced by her nearest relations after the most pompous manner, with vocal and instrumental music into the presence of the idol, which is commodiously placed for the acceptance of those secret favors, which ought in justice to be granted to no one but her husband.

In the *Decan*, the bridegroom, the bride, and all their relations, first sit upon the ground before a spacious fire, then rise, and move in a solemn manner seven times successively round about it, pronouncing at the same time a certain form of words.

At PEGU strangers are always welcome to caress their daughters, out of a complaisance which is equally practiced in some other countries. It is true, indeed, that the *Peguans* sell theirs, whereas others act upon a more generous and disinterested principle. It is a custom there, to make a contract with parents for the loan of their daughters for a determinate time, after which they are sent home again without either censure or disgrace. But if the hired virgin afterwards marries, and the party that first hired her accidentally re-

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turns into the country, he has free liberty to take her to himself again, and supply the husband's place as long as he thinks proper to detain her. In short, they concern themselves there as little as in any other place of the *Indies*, about that virgin-flower which in other countries is the husband's pride and greatest glory.

The husband makes a purchase of his wife, and deposits a valuable consideration for her into her parent's hands. This portion is forfeited in case of a separation; for divorces are customary among them. The husband in that case discards his wife, and sends her home without the least formality imaginable to her relations; but if the divorce is procured either by her or her friends, then they are obliged to refund, and return the marriage portion to the husband.

The King of Pegu seldom marries but one wife; however, in lieu thereof he keeps a large seraglio of concubines, in this respect copying after the other monarchs of the *East*, particularly his neighbour the King of *Narsinque*, who, amongst his other honorable titles, has that *of a husband to a thousand wives.*

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CHINA.

Fohi is said to have instituted the ordinances of matrimony, and his laws against marrying within the degrees of consanguinity were so severe, that they could not marry a wife of the same name, though the relationship was ever so distant, a custom strictly observed to this day.—Although polygamy is in fashion among the Chinese, the first wife only bears the title of Queen or Empress.—The others are not limited in number, and are ladies of quality, most of whom seldom see the Emperor, and may be rather ranked with our maids of honor, or attendants on the Empress.—The wives of the Chinese are most strictly kept from the sight of every male, and closely immured in their apartments.—Various causes are assigned for bandaging the feet of female infants, by which the foot is made to resemble a small hoof, but the most probable one is, that it distinguishes the lady from the menial, whence custom has made it fashionable:—a small foot in England and France is held graceful, but here it is a lump of deformity.—The relations must be consulted before the Chinese lovers can see each other, and female match-makers are paid for puffing off the

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charms of the fair one.—The men purchase their wives according to their estimate of them, and as soon as the articles are signed, and the money deposited, the ceremony takes place on a certain day, when the bride is carried in a chair of state or litter, preceded by musicians, and followed by the bridegroom and his relations.—Having attended her to his own door, the bridegroom then opens the chair, and hands out his bride, whom for the first time he beholds. Having conducted her into a private apartment, he recommends her to the care of the several ladies invited to the wedding, who spend the day together in feasting and innocent amusement, as the bridegroom does among his male friends and acquaintance. The solemnization of the nuptials is always preceded by three days' mourning, and it would be as preposterous to appear dressed in white there as it would in black here. The custom is founded on an opinion that the marriage of their own children is an image of their own death, as they become their successors in their life-time; nor does any congratulations take place on the occasion.—The Chinese marry their children very young, and contracts are made for them on the very day of their birth, which the parties are compelled to fulfil when they come of age.—The purchase and sale of wives and daughters are frequent among the common people.—Among the higher orders, there

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is but one wife, and the rest, though concubines, may rank as servants or superintendants of the family.—When a Chinese is unable to maintain a numerous progeny, it is no uncommon thing to sell them as slaves in the market.—Some fathers, (like the Calmucs their progenitors,) will sell the child while the mother is pregnant, upon condition it is a female.

A princess of the blood royal, when on the point of marriage, is said to have twelve young gentlemen selected for her choice, all possessed of those natural advantages which a blooming young lady would sigh for.—She surveys them in an apartment unseen by them, when she makes choice of two, and the Emperor names the happy youth.

Marriages are not permitted during the time of mourning for relatives; widows may marry again; and in case of adultery, the wife may be sold, and another be bought. Parental authority and filial submission are carried to the utmost extent in China—a parricide being cut to pieces. Mourning in China is always in white, and that for a parent lasts 3 years. The want of children is thought a severe misfortune, though this desire ill corresponds with the sale of them. No Chinese can have more than one wife, except the Emperor; the rest are merely concubines, or appendages of gratification.

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Should the wife marry another whilst her first husband is living, he is at liberty to have her strangled. If a man quit his wife and family, the wife, after three years, may apply to the mandarin, and, upon stating her situation, he can authorise her to take another husband; she, however, would be severely punished were she to marry without this permission. In certain cases a man may turn off his wife; as for instance, if she be barren, for a bad temper, theft, or any contagious disorder. Divorces are very rare among the rich, and the poor practice it but seldom.

At Tonquin, where fruitfulness is honored, the pain imposed on barren wives is to search for agreeable girls, and bring them to their husbands. The Tonquinese think the Europeans ridiculous in having only one wife; and cannot conceive why, among us, rational beings can think of honoring God by a vow of chastity. They maintain, that, it is as criminal not to give life to what has it not, as to take it from those who already have it.

Tartary.—Among the *Thibetians* in Chinese Tartary, a kind of male polygamy is practised. A plurality of husbands is highly respected. It is usual in Thibet for the brothers of a family to have a wife in common, and they generally live in harmony and comfort with her, though sometimes dissentions will arise: an instance of which Mr. Bogle mentions in the case of a modest and virtu-

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ous lady, the wife of half a dozen of the Tayshoo-Lama's nephews, who complained to the uncle that the two youngest of her husbands did not pay her that attention which duty and religion required of them. Sometimes a man confines himself to one wife, and a woman to one husband.

The marriage ceremonies are neither tedious nor intricate in Thibet. Their courtships are carried on with little art, and quickly brought to a conclusion. The priests of Thibet have no part in the contract, as they studiously shun the company of women. Mutual consent is their only bond of union; but the husband or wife cannot separate themselves, unless, indeed, the same sentiment which joined them induce a separation; but, in those cases, they are not at liberty to form a new alliance. Incontinency is punished by corporeal punishment in the women; the man expiates his transgression by a pecuniary fine.

The ceremony of marriage among the *Calmucs* is performed on horseback. The girl is first mounted, who rides off at full speed; her lover pursues, and, if he overtake her, she becomes his wife, and the marriage is consummated on the spot. No instance occurs of a Calmuc girl being overtaken, unless she have a partiality for her pursuer.

Like the Chinese, it is a frequent practice with this tribe to betroth their children while the mother is yet pregnant, on condition of its being a girl.

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They have several women; but the first, or she only who brings a dowry, is considered as the wife, the others being obliged to pay obeisance to her. The wife of a Calmuc, while remaining at home, is a sort of inviolable character, no one daring to attack her; nay, she may even throw dirt, stones, &c. or abuse passers-by, without their daring to molest or prevent her so doing, provided she continues in her husband's house, otherwise she would most assuredly meet with very severe retaliation.

The Calmuc priests are not suffered to have wives; but they may pass a night with any man's wife, which is esteemed a favour by the husband.

When a *Mingrelian* wishes to take a wife, he must purchase her. A tolerable good price is given for a virgin, and considerable less for a woman who has been divorced. When the contract is made, the couple are immediately at liberty to cohabit together previous to payment of the money. They can divorce their wives either for barrenness or ill-nature.

The Mongul and Calmuc Tartars in their marriages pay little respect to consanguinity. They will even lie with their mothers, and maintain an opinion, that women, like ground, ought never to lie fallow. Marriage purchases are made, and the young lady is surrendered up at the time appointed. During courtship the lover does not presume to pay

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his visit, and if he pay his respects to the father or mother of the girl, he walks backwards into the house. Polygamy universally prevails, and when past child-bearing, the Tartars take other wives.

ARABIA.

THE Arabs in Egypt, Judea, and even Barbary, appear rather of a tall stature, well-made, and active. The women are rather taller in proportion than the men; their carriage is dignified, and by the regularity of their features, the beauty of their figures, and the dispositions of their veils, they remind one of the ancient sybils on the statues of the Muses. M. Chateaubriand, however, from their copper tints, squallid appearance, and ragged habiliments, says these elegant forms have the best effect at a distance. An Arab divides his affection between his horse and his wife, and regards the purity of blood in the first as much as in his offspring.

At Jidda, Lord Valencia was admitted to the Vizier's house; on the first floor was a curtain, through an opening of which could be seen the range of latticed windows, belonging to his Zenana, or Harem. Several ladies were looking through the holes, but at length they lifted up the window, and smiled as they caught stolen glances at the English guests. They were as fair as Europeans, had black hair, and beautiful vermilion lips.

Polygamy is certainly allowed among the Arabs;

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but it is only the rich voluptuaries, whose characters are little admired, that practice it in its full extent. They even think it, in general, a privilege more troublesome than agreeable. Divorces are less common than are generally believed; and they are seldom for very slight causes. The Arabian women enjoy a great deal of liberty, and often much power in their families. Though the dress of the Arabs is of the simplest kind, yet the aid of ornament is called in as indications of rank or personal vanity; the turban, particularly all through the East, is characteristic of the degree in life of the wearer, down to the footman and mechanic.—The conjugal laws are regulated by the Koran.—At Jerim, a small town, Mr. Niebuhr in his travels saw a bridegroom proceeding to the bath in ceremony. Two boys preceded him, dancing to the music of a timbrel: a crowd followed, firing pistols in the air, while the new married man and his friends closed the procession.

Most of the Arabs wear a tunic fastened round the waist, with a girdle; sometimes they take one arm out of the sleeve, and then they are habited in the antique style; sometimes they put on a white woolen covering, which serves for a toga, a mantle, or a veil, accordingly as they wrap it round, suspend it from their shoulders, or throw it round their heads. They go barefoot, and are armed with a large pike and a long firelock.

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ISLANDS OF ASIA.

SUMATRA.—THAT children should kill and eat their parents, it is difficult to believe; and yet this is a custom said to exist here. The cannibalism of these *Anthropophagi*, Mr. Marsden deemed confined to prisoners of war, or to condemned criminals: but a later writer explains it differently. Dr. Leyden, in his Dissertation on the Language and Literature of the Indo-Chinese nations, relates that, "When a man becomes infirm and weary of the world, he invites his own children to eat him. Accordingly, in the season when salt and limes are cheapest, he ascends a tree, around which his offspring and friends assemble, and, shaking the tree, they join in a dirge, the burden of which is this—'The season is come, the fruit is ripe, and it must descend.' The victim then descends; and those that are nearest and dearest to him deprive him of life, and devour his remains at a solemn banquet."

CEYLON.—THE Chingulays are a finer race than the Bengalays; the females cover their loins with a fold of linen, and certain castes wear a chemise, closed before, and extending to the hips.—Concubinage with a white man is reckoned no disgrace to a native female, as she goes by his name among

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her own people, and is respected for the property she brings; if a Catholic, she easily obtains absolution from the priest.

In Ceylon the marriage ceremonies of the Chingulays are somewhat similar to those of many of the Tartar tribes. The man first sends to her whom he wishes to become his wife, to purchase her clothes, which she freely sells for a stipulated sum. In the evening he carries them to her, sleeps with her all night, and in the morning they appoint the day of marriage, on which he provides two courses, one for the friends of each party. The feast is held at the bride's dwelling, where the couple eat out of the same dish; their thumbs are tied together, and they sleep together that night; on the following morning they go to the bridegroom's house, which concludes the ceremony. Afterwards the husband eats alone, the wife all the time waiting upon him; and, when he is done, then she is allowed to sit down, and her children with her, to partake of what is left.

The reason of their purchasing the bride's clothes is that she and her relations may be satisfied with respect to the man's circumstances, as she always asks as much as she thinks requisite for them to begin the world with.

They are permitted to part from each other whenever they please, and so frequently do they avail themselves of this privilege, that they often

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change a dozen times before their inclinations are entirely suited. If a woman is heard to mention the name of the King, her tongue is immediately cut out. The manner in which the female salutes is by clapping her hands together, and bringing them close to her head.

The following portrait of a Chingulay beauty is given as related by Mr. Davy in his "Ceylon." They have written rules on the subject, and a Candayan courtier, well versed in the subject, says, "Her hair should be voluminous, like the tail of the peacock; long, reaching to the knees, and terminating in graceful curls; her eye-brows should resemble the rainbow; her eyes, the blue sapphire and the petals of the blue manilla-flower. Her nose should be like the bill of the hawk; her lips should be bright and red, like the coral on the young leaf of the iron-tree. Her teeth should be small, regular, and closely set, and like jessamine buds. Her neck should be large and round, resembling the berrigodea. Her chest should be capacious; her breasts firm and conical, like the yellow cocoa-nut, and her waist small—almost small enough to be clasped by the hand. Her hips should be wide; her limbs tapering; the soles of her feet without any hollow, and the surface of her body, in general, soft, delicate, smooth, and rounded, without the asperities of projecting bones and sinews."

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Though a man can have but one wife, a woman may have two husbands, and sometimes brothers have a wife in partnership. Husbands, out of respect to their friends, will permit them the last favor, and mothers will yield up their daughters for a mere trifle.

In the Island of JAVA, when a couple is married, the friends of each party borrow as many ornaments as they can to adorn the bride and bridegroom. The festivity continues sometimes a fortnight, or longer, during which time the bridegroom is not even permitted to see the bride. Being descendants of the Chinese, all their ceremonies are nearly similar.

When a Javanese lady marries, she throws all her dolls, childish trinkets, &c. into the fire, to evince her determination of becoming a woman. The company then congratulate her on her marriage, and make her several valuable presents, to recompense her for those she has destroyed.

The Javanese are so very jealous of their wives, that they will not permit their grown up sons to see their mothers.

When any of the Emperor's women are convicted of infidelity, they are executed either by sword or poison.*

* The writer of the following account says, that at the time he resided at Java, there were thirteen of the Emperor's wives to suffer death for this crime. "It was in the afternoon, about

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In the LADRONES, the men were formerly governed by their wives, the women assuming those prerogatives which in most other countries are invested in the other sex, and were regarded as

eleven o'clock, when the fair criminals were led into an open space within the palace; the judge passed sentence upon them, by which they were to be poisoned with a lance, dipped in *upas*. An Alcoran was then presented to them, and they were forced to confess, according to the Mahometan laws, that the sentence passed upon them was just and equitable. This they did by laying their right hand upon the Alcoran, their left upon their breast, and having their eyes lifted towards Heaven; the judge then raised the Alcoran to their lips, and they kissed it. These ceremonies over, the executioner proceeded on his business in the following manner:—Thirteen posts, each about five feet high, had been previously erected; to these the delinquents were fastened, and their bosoms bared. They continued a short time in prayer, attended by several priests, until the signal was made by the judge to the executioner, when the latter produced an instrument much like the spring lances used by farriers to bleed horses. With this instrument, which was poisened with the gum of the *upas*, the unhappy creatures were pierced in the middle of the breast; and the operation was performed on all of them in less than two minutes.

"My astonishment was raised to the highest degree on perceiving the sudden effects of the poison; for, in less than five minutes, they were all seized with a violent tremor, attended with a *subsultus tendinum;* after which they died in the greatest agonies, calling upon God and Mahomet to have mercy on them: and in sixteen minutes they had all expired. Upon examining the bodies some time after, they were full of livid spots, like those of the *petechiæ*, their faces much swollen, their colour changed to a kind of a blue, and their eyes yellow."

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though they were queens or sacred priestesses of the great national deity. We are informed by Gobien that the wife is absolute mistress in her house, the husband not daring to dispose of any thing without her consent. If she disapprove of his conduct in general, or his treatment of her in particular, she wreaks her vengeance upon him, or abandons him entirely. On a separation of this kind, the wife takes all the property and children with her, they being taught to consider the new husband which she may choose as their father.

If the wife were guilty of adultery, the husband might revenge himself how he pleased on the adulterer; but on no account was he allowed to molest his wife. If the wife had reason to suspect the fidelity of her husband, she might apply revenge herself, either by summoning all the women of the village, or appealing to her own relations. In the last case, the females, with their husbands' hats on, and spears in their hands, proceed to the habitation of the guilty or suspected husband; they commence their operations by ravaging his land and destroying the produce thereof; they then attack and destroy his house, and if they find him, they treat him in the most barbarous manner. The relations, if she appeal to them, pursue a similar line of conduct. The dread of such usage frequently deterred young men from entering into the married state, and induced them

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to club together and purchase a number of women of some other country, toward the support of whom they each contributed; and hence arose the custom among them of a community of wives. Whence the women derived their authority is hard to guess, the men there being as robust as any of the natives of the East-India or South-Sea Islands.

Amboyna.—The natives arrange for the marriage of their children while in the cradle.—The bride is purchased by presents to the father, and the usual mode of divorce or concubinage are prevalent.

In Borneo the customs are similar to the rest of the Moluccas.—The young men are not allowed to marry till they have presented their mistresses with the heads of some enemies, or of foreigners, which implies the same thing.

In the Island of Macassar, as soon as the priest has performed the marriage ceremony, the bridegroom and bride are locked up in an apartment together for three successive days, having a person to bring what necessaries they may have occasion for; the friends and relations during the above time being feasted and entertained at the house of the bride's father. At the expiration of the three days they are liberated, and receive the congratulations of their friends. The bridegroom then conducts the bride to his home, and they

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pursue their ordinary avocations, she to the duty of housewifery, he to his customary profession.

The law permits them to marry at the age of fifteen, but they seldom marry until thoroughly trained to the use of arms.—The marriage procession has a military effect. A respectable author, present at one of these weddings, relates that "The priest first married the bridegroom to the bride, by telling him that he must provide a house, servants, &c. for her; he then married her to him, exhorting her to forsake all other men, to be attentive to him, and to acknowledge him her superior. This ended, they made a *salam*, or thanksgiving. Tuan Hadjee, the priest, then sang to a tune which was musical, lively, and pleasing, and used only on such occasions; at the close of it he was accompanied by all the guests. This being finished, supper was brought in. The bride and bridegroom, then, for the first time, ate out of the same dish, and the rest of the company as they could, three or four together. After supper, the couple were conveyed to their apartment, which was richly hung with *patempores*, or pieces of chintz. One or two bamboos of water was brought to them, and for seven days they were not seen in public, during which time water was carried to them night and morning, and provisions in abundance."

In the island of CELEBES, when a man wishes

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to take a wife, he must apply to the head Rajah, who summonses a meeting of the principle persons to examine the parents of either party, and know if they be agreeable. Polygamy is general; and a man is allowed to take as many wives as he can maintain; but is obliged to take a house for each of them. The first wife is always looked upon as the superior.

In *Cochin China*, &c. the religion is the same as that of Tonquin, and polygamy and divorces are admitted in the usual way. The punishment for adultery here, to either sex, is that of being trodden to death by elephants trained to the purpose.

In the marriage ceremony of the PHILLIPINE Islands, there is a conformity with the above places.

In the LADRONES, the commerce of the two sexes is under no manner of restriction, and the women have no other covering than that of Eve, which, however, it would be dangerous to remove.

JAPAN.

THE previous arrangements to matrimony are nearly the same as those of China, near to which it is situated. The husband gives the portion here to his wife. The marriage ceremony is performed before an altar or a tent, on an elevated

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situation near the town, by the bride lighting a torch, from which the bridegroom kindles another. Loud acclamations follow. The play-things of the bride are burnt, and two oxen are sacrificed to the God of Marriage. The retinues of the parties then return, and the young couple repair to the bridegroom's house, where every thing is arranged in the most nice order. Though polygamy be allowed, yet only one is acknowledged as the wife, the others being considered as concubines. Marriages are conduced by the parents or relations. The wife is under the absolute disposal of her husband, the law allowing no claim whatever, in case she incur his displeasure. Hence, though the women are not confined, infidelity is very rare. In case of separation, the wife is condemned to the ignominy of having her head always shaved.

In closing our account of Asiatic rites and customs, it may be remarked that throughout this quarter of the globe a general tone is prevalent, indicative of similar governments and institutions. The want of social intercourse and an exclusion from the company of women, except the mere passive slaves of their pleasures, render husbands silent and reserved. In Europe the ladies give the tone to manners and conversation, and diffuse a charm

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over domestic enjoyments, which, in countries when the influence of the sex is felt, is scorned and unknown. In the East the polish of social manners is changed for something more masculine and austere in appearance; but in fact their lives are more effeminate, puerile, and insipid, than cultivated minds can conceive. In Egypt, Syria, Arabia, and Persia, lounging in coffee-houses, listening to wretched musicians and tale-tellers, and smoking, are the favorite pastimes. To be a proficient in music would degrade a man of rank, and dancing would entail on him indelible disgrace; but the women dance, and voluptuous dancing girls are to be found in most places, though they hold the promiscuous dances of Europeans to be shocking and debasing. The restrictions upon the sex in Asia might induce a belief they partook more of original sin than the ladies of Europe, but the purity and excellence of the latter are derived from the custom of the country, founded on enlightened christian principles.

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AFRICA.

ABYSSYNIA.

Mutual consent is the only form of marriage among the Abyssinians, which is dissoluble at pleasure. They cohabit together when they please, and annul or renew the contract in the same manner. Thus a woman or man of the first quality may be in company with a dozen who have been their bridegroom or bride, though perhaps none of of them may be so at present. Upon separation they divide the children. The eldest son falls to the mother's first choice, and the eldest daughter to the father; if there is but one daughter, and all the rest sons, she is assigned to the father; if but one son, and all the rest are daughters, he is assigned to the mother: should the numbers be unequal after the first election, the rest are divided by lot. There is no distinction from the prince to the beggar, of illegitimate or legitimate children.

The king in his marriage uses no other ceremony than this. He send an Azage to the house where the lady resides; the officer announces to her it is the king's pleasure she should remove immediately to the palace. She then dresses herself in the best

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manner, and without any reluctance obeys. An apartment is assigned her in the palace, and a house given her where she chooses. When the king makes her what they call *Tteghe*, it has some faint resemblance of marriage; for, whether he be in the court or camp, he orders one of his officers to pronounce in his presence that he, the king, has chosen his handmaid, naming her, for his queen. A crown is then put upon her head, but she is not anointed.

The Jesuit Alvarez, who was present at a ceremony where the patriarch officiated, says, the bride and bridegroom were waiting at the church door, where a couch was prepared for them, and on which the patriarch ordered them to sit; he then, with a cross in one hand and a censor in the other, made a kind of procession round them; then, laying his hands on their heads, told them, as they had become one flesh, so they ought to have but one heart and mind. He then went into the church and performed divine service, when, giving them his blessing, the ceremony was ended. The more religious receive the holy communion. After consummation, the husband and wife keep separate tables, or, if they agree to eat together, bring their victuals ready dressed, or send it in by their slaves or attendants.

In the more civilized parts of Abyssinia all their marriages must be confirmed before a priest. They are given to polygamy, though the laws of their church forbid it. The previous ceremonies only

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consist in each agreeing to live together as long as they like each other; they then proceed to the door of the church, where the priest performs the ceremony, and gives them his blessing. Divorces are very easily obtained; they then petition the priest for a permission to marry again, which is as easily granted; though, in either case, the party may be excluded the communion for a time at the discretion of the priest. In cases of infidelity, they compensate the injured party by presents; but, in case they cannot agree as to the compensation, the man is sentenced to pay a fine, which is appropriated to the use of the injured wife.

Cape of Good Hope.—There is a close affinity between many of the customs of the Hottentots, the Caffres, and the Jews. They eat no swine's flesh, and use circumcision. The men never eat with the women for several reasons, and the latter must not taste any thing that has blood in it.

Hottentot marriages are made by the parents or nearest relations; and if the female disapprove of the match, she is nevertheless compelled to pass the night with the man whom her friends have chosen. If he force her to consummation, and vanquish all his rivals, she is constrained to become his wife; but, on the contrary, if she preserve herself uncontaminated, she is ever after free from him. Should the nuptials take place, the day after an ox is killed to feast the company, who not only eat the flesh,

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but also besmear themselves with the blood and fat, powder themselves with a stuff they call *bucku*, and paint their cheeks with red chalk. The marriage ceremony is thus performed: the men squat in a circle, as, indeed, they do upon most occasions, and the bridegroom is placed in the centre; the women also, in the same manner, form another circle to surround the bride. The priest then goes from one circle to the other, and alternately urines on the bride and bridegroom, who make furrows with their nails in the grease with which they are plastered, in order to rub in the precious libation; he then pronounces the nuptial benediction in the following words: "May you live happily together! may you have a son before a year is expired! may he be a good huntsman and a great warrior!" When they have dined, a pipe is filled with tobacco, which each successively smokes from, taking two or three whiffs, when they hand it to their neighbour. It is singular, that, though the Hottentots are immoderately found of spirituous liquors, music, and dancing, yet they use neither at their weddings. Polygamy is permitted, but the richest seldom have more than three wives. Marriage between first and second cousins is prohibited upon pain of death.

The portion they give a son on his marriage is usually two cows and two sheep; to a daughter, one of each, which are to be returned to the father if the bride die without having any children; but,

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if she ever bore any children to her husband, even though they are defunct, the portion becomes his. Divorces are permitted, if the party can show sufficient cause to the heads of the village, but adultery and incest are punished with death. A man who has been divorced may marry again, but a woman may not while her former husband is living.

When a widow is inclined to enter again into the married state, she must give a severe proof of her inclination thereto, being under a necessity of losing a joint of her little finger, which is repeated every time she is married after the first. A new-born child, after having its nose flattened, is always rubbed over first with fresh cow-dung, then with a juice expressed from the stalks of the African fig; thirdly, with sheep's fat or melted butter, and, lastly, well powdered with *bucku*. Male twins occasion great joy to the parents; if female twins, they destroy the least favoured; if one is male, the other female, they inevitably destroy the latter. When a child is still-born, they deem it a bad omen, and immediately remove their hut.

When the child has been smeared, greased, and daubed, as above, the mother gives it what name she thinks proper, which is usually that of some wild or tame animal. When the woman is well again, she then daubs herself with cow-dung, which they look upon as a kind of purification.

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Being thus delightfully perfumed, and elegantly decorated with sheep's guts, she is permitted to go abroad or see company. Lads about 18 years old undergo the singular operation of losing the left one of the *testes*, after which they have passed their initiation into male society. Some religious mystery is perhaps hid under this custom, as the women are unfriendly to those who have not undergone it, and would on no account marry such. The lad may then eat with his father, and the elder of the assembly harangues him on the dignity he has acquired, and informs him he is no longer under his mother's eye; the youth generally evinces his manhood soon after by cudgeling his mother; nor does she disapprove thereof, but congratulates herself for having had the happiness to bring so spirited a youth into the world: so much does custom reconcile us even to things which are in themselves unnatural. The eldest son has encouragement to exercise a kind of tyranny over his brothers and sisters.

A Hottentot never is permitted to have cattle or a hut until he is married, after his eighteenth year living under the inspection of his father, as before that period he was under the direction of his mother. As soon as he is married, his wife becomes his slave; she does all the drudgery, and has all the care of the domestic concerns on her, the husband giving himself totally up to inaction and idleness.

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Among the slaves of the Cape of Good Hope, under the Dutch government, there was not any form of marriage. No long services engage the affections; no priest bestows his benediction on the nuptial bed; no parent gives away his daughter, and assembles his friend on the happy day;—slavery lights the marriage torch—slavery leads them, alone and unattended, to the marriage-bed. The husband visits his wife as he can find opportunities, and leaves her when he pleases to take another, without ceremony, or reproach.

Sierra Leone.—In each of the cities is a kind of boarding-school or monastery for young ladies that are marriageable who are placed there for a year, when they are permitted to appear at their public mart or assembly, which to them is a kind of marriage-market, where the young men inspect them as they dance to their Moorish music. Polygamy is practised. The women are frequently hostages for alliance and peace. The chiefs, who have been at war, cement their treaties by an exchange of their daughters; private individuals do the same; and this may account why the chiefs have such numbers of women. A girl is frequently betrothed to a man as soon as she is born, and on the day agreed on for the marriage, the bridegroom places on the road which the bride has to pass several persons with brandy and other refreshments; for, if these articles be not furnished, the conductors of the

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bride will not advance a step further, though they may have got three parts on their journey. On approaching the town, they stop, till joined by the friends of the bridegroom, who testify their joy by shouting, drinking, and firing their guns. At this period, an old woman takes the girl upon her shoulders, and the attendants cover her with a fine veil; for, from that moment, no man must see her face till the consummation of the marriage. Mats are spread before the old woman, who carries her, as she must not touch the ground with her feet. In this manner the bride is conveyed to the house of her husband, followed by the friends of both families, singing, dancing, and firing off their musquets. Towards evening the husband comes into the apartment of his wife. If he have reason to suspect her chastity, he immediately leaves the room, which is no sooner known among the friends, than those who have conducted her to him, hasten from the sight of the observers, crying and howling with shame and confusion; if, on the other hand, he is satisfied, he remains with her the whole night, the friends rejoice, and the next day the testimonials of her virginity are carried through the streets in triumph. In both cases, however, the husband may keep the girl; but, should he send her back, he must return all that she has brought him.

From these details it will be seen, that chastity

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is a virtue highly esteemed among the Africans, at least till marriage; but from that moment it is a trait of unpoliteness and want of education in a woman to resist the importunities of a lover; she would indeed be punished if discovered, but her reputation would remain unsullied. Among the black savages of Africa we find the customs which are prevalent in Italy and Spain, for each negro lady has a Cecisbeo or Cortejo, whom she makes choice of and consults on all occasions. The husband is obliged to tolerate this intercourse in silence; nevertheless, there are laws sufficiently severe to punish adulterers, but they are of little effect unless they are applied to by a man of great power; and even then he dare not make a great bustle, on account of the ridicule to which he would be exposed. It is mostly among the great men that the above is practised, who keep a number of women.

A remarkable and truly extraordinary circumstance is, that the women never impose illegitimate children on their husbands; always declaring before accouchement who is the father. If, however, the husband wish to have a child of his own by a woman he loves, he obliges her to swear she will be true to him for a certain time; she takes the oath, and generally keeps it; but if, in the interval, either by violence or the persuasion of her lover, she breaks her promise, she con-

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fesses her fault immediately to her husband, which is the more singular, as they are ever after devoted to shame and infamy.

The union of a white man with a black or a mulatto is not indissoluble, but only lasts during the pleasure of the parties, nor does a separation reflect any discredit.

A black woman, in general, thinks herself honored in partaking of the touch of a white man, and is true, submissive, and grateful, to the utmost; in short, she uses every art to merit his kindness and love. If the husband embark to cross the sea, the disconsolate wife accompanies him to the shore, and sometimes follows him by swimming a considerable way after the vessel, till her strength is exhausted; when obliged to return, she gathers up the sand on which are the last impressions of his footsteps, which she ties up in a piece of cotton, and lays under her pillow. The affection of Joanna, as related by Major Stedman in his narrative at Surinam, corroborates this amiable trait.

The women never wean their children till able to run alone: their husbands, during the time they are suckling, never cohabit with them, looking upon an infringement of this rule as a crime of the most heinous nature.

Many of the inhabitants of the banks of Sierra Leone perform that operation upon females which among the negroes is only practised upon the males

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by way of circumcision. The ceremony of this mysterious operation is as follows:*—Every year during the fine season, when there is a new moon, all the marriageable young girls in a village are assembled. The night preceding the day of the ceremony, they are conducted by a train of the place to the most secret part of a wood, the avenues to which are scattered with amulets, the object of which is to keep away every person who is inclined to pry into their secrets, or whose presence would profane the ceremony. The girls are then shaved, and conducted to the banks of a river, where the priestess circumcises them. She then keeps them for upwards of a month, during which period no human being, except herself, is suffered to see them, and she every morning brings to them their food. If by chance or inclination any one should violate this sanctuary, he would be punished with death.

It is at this religious period only that the girls are taught and initiated into the customs of the country, for, till this take place, they are not esteemed worthy of knowing them. At length, when the time of their retreat expires, and the wound caused by the operation is nearly healed, they are taken back to the village with the same forms used as at leaving it; and when arrived, they

* The natives of Rio-Real, and negroes of Ardra, are said by Dapper to have a more extraordinary custom than this, but we cannot detail it here.

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are received by all the women therein quite naked, and in this state they parade the streets with musical instruments by day-light. Their return from the wood is succeeded by a month's probation, during which time they are each day conducted in procession, accompanied by music, and covered from head to foot, to the houses of the principal inhabitants, where they sing and dance till the owner makes each of them a present. When the month is expired, they are liberated from all those ceremonies, and given to the men intended for their husbands.

Neither the origin nor the motives of this ceremony is known; but so great is their veneration for it, that the most shocking of all insults is to reproach them with not having done it honor; and this reproach is even lavished on strangers, who may not have come among them until after the time appointed for the rite.

CAFFRARIA.—In the missionary travels, through South Africa, the Hottentot country, and Caffraria, Mr. Campbell arrived at Lattakoo a considerable city, of about 8000 persons, in the country of the Bootchuana black tribes. After speaking of their ingenuity and neatness in various branches of manufacture, he says, "at the house of one of the Headmen, or Aldermen, who was most venerable

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in his appearance, his two young wives were preparing to attend the public diversions before our waggons. They sat together in the front of the house within the enclosure. The one was painting her body with stuff composed of red chalk, ground to a powder, and mixed up with grease. It was contained in a wooden bowl which stood at her side. This she spread on the palms of her hands, and rubbed it carefully over her skin. The other wife had black lead dust mixed with grease, which, put upon her hair, gave it a blue and sparkling appearance. Notwithstanding our being introduced to them, they went on with the process, and with the utmost composure, till it was finished. The husband, though also painted red, yet from the figure of his person, the dignity and gravity of his countenance, the elegance of his fur robe, and various ornaments on his breast, had as noble an appearance as any person I recollect to have seen any where. His house was neat and clean, and his back yard had much of an English appearance. Indeed all the Headmen we saw looked well.

"At one o'clock, the women advanced towards our square in the same manner as yesterday, moving slowly along, holding rods in their hands, dancing and making a great noise. On arriving they formed themselves into a circle, and after singing and dancing for some time, the girls came

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and were received into the ring, and in the course of two hours we understood a ceremony was performed, at which none but females were allowed to be present. When all was over, the women formed themselves into a solid body, with the girls in the middle of them. Then a rope made of skin was tied round the whole company, and they danced in a solid mass, those at one end pulling those at the other to the side of the court, after which the others prevailed, and dragged them by main force to the other, dancing the whole time with tumultuous noise. Upon a signal given, the whole fled, and were instantly out of sight. All this time the men sat conversing together, apparently unconcerned about what was going forward.

"I do not know how the men treat the women at home, but it is rare to see a man take any notice of a woman out of doors. Yet the women do not appear under any restraint in the presencce of the men, but are free and cheerful. I observed one of them scold five or six men, because they did not remove from a fire around which they were sitting when the dancing girls were passing. I understood that to be a piece of etiquette customary on such an occasion. The men made no reply, but continued to look stedfastly to the fire, like persons conscious of having done wrong in remaining where they were, but so lazy that they did not like to rise.

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"The women here are the farmers. Even the queen digs the ground along with the other females. The instrument they use is a kind of pick-axe. They all sing while at work, and strike the ground with their axes according to time, so that no one gives a stroke more than another; thus they make labour an amusement. They seem in many respects to be a cleanly people, having observed no filth of any kind lying about their houses, nor indeed in any part of the town."

Among the BUSHMEN, who lie scattered about the Great River, near Caffraria, and the Tambookies and Mambookies, they use no form of marriage. A young man courts the object of his affection—teazes her in the night time to take him to be her husband, and will sometimes pull her out of the hut while asleep, and importune her till he obtain her consent. He need not ask the consent of her parents, or even tell them, but on marriage he makes a feast for them, when he gives them a present of a bow and arrows, or an assagy, (a dagger,) or a skin sack.

On the birth of their children, they rub them all over with sand, and, when a week old, burn off all the hair that may be on their heads with withered grass, because they think the first hair is no good.

Circumcision is practised among the Caffres and the Matchappees. They perform this cere-

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mony on their young men at the age of fourteen years, or more. For this purpose they are caught, for they seldom submit willingly, and brought into a house, when the operation is forcibly performed; after which they are not permitted to sleep till they are healed, and to keep them awake a man in each district is paid to beat them on the ends of their fingers. The circumcised are then painted white, and furnished with an apron of leaves, when, thus painted and dressed, they dance together at a little distance from the kraal, but are not admitted till recovered. Having washed off the clay in the river, the women present them with a new garment, the house is burnt, and now, being considered as men, a young woman is presented to each. The son of a Caffre chief thus qualified becomes chief of all the youth of the same age and under. The father has authority over all others.

When a Caffre wishes to marry, he invites the chosen girl to his house, and makes a feast. If he be pleased with her, he treats with the parents about the number of cattle he is to pay for their consent to the match. If successful, the nuptial day is appointed, and on that morning she appears with only a little dress in presence of the kraal, walking past each person with her companions on each side, and turning her back towards her parents, intimating it is the last time they will see her in that state. Cattle are then killed, and dan-

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cing and feasting follow. The chiefs have four or five wives; the common people one or two.

In time of peace the Caffres are fond of their children, but in war they take their wives with them, and leave their offspring to their fate. The punishment for adultery is death, but the affair must first be brought before the king.—A cruel law here, sanctioned by custom, falls heavily on the poor females. The deceased's brother seizes all the property, which is applied solely to the support of the male children of the family, and when they come of age, the uncle delivers up the property to them,—but for the widow and fatherless daughters, no provision is made. Thus, whether in civilized or barbarous countries, the stronger sex have always made the laws in favour of themselves.

The women and children wear small aprons of an animal's skin, and the former puncture their arms, backs, and breasts, into rows of small scars. Metal rings are worn on the fingers and toes, but with sandals and shoes they have nothing to do.—They use no tables, dishes, knives, or forks, at their meals, but each helps himself to the meat in the pot by means of sticks, and eats with his hand. When salt cannot be procured, they substitute fresh cow-dung. The women supply the place of pack-oxen or carriages, and are the builders and wood-cutters.

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THE COAST OF GUINEA.

AMONG the inhabitants of WHYDAH, on the Gold Coast, there is the most unlimited indulgence given to polygamy; a poor man having frequently forty or fifty wives, and a prince sometimes four or five hundred, and a king as many thousands. These women, however, can only be considered as so many slaves, the chief part belonging to great people, being such captives as they choose rather to keep than sell to Europeans. Their marriage ceremonies are very trifling: when a man fancies a young woman, he applies to her father, and desires her for his wife, which is seldom refused;—he then presents the bride with a fine *pagne*, or garment, and with necklaces and bracelets; he next provides a grand entertainment, which concludes the ceremony. When a slave wishes to marry, he asks the consent of the girl's master, without applying to her parents: the children of this marriage belong to the master of the wife. Indeed, the women in general are little better than slaves. They till the ground, and do many other laborious kinds of work; nor are the favourite wives, who stay at home, by any means exempt from work, being always obliged to attend upon

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their husbands, and behave towards them with the greatest submission. It is little to be wondered at, there being such great numbers of slaves; for, from the multiplicity of wives which every man has, a great number of children must reasonably be expected.

It is no uncommon thing for a father to have two hundred children living at the same time; and it often happens that a man has five or six born to him in one day. They never cohabit with their wives during pregnancy, which is the principle reason given for their taking so many. A man's principal wealth consists in the number of his children, all of whom he can dispose of at pleasure, except his eldest son, who at his death takes possession of every thing, and the wives and children, except his mother.

The punishment for adultery is no less severe than for murder, especially if committed with the wife of a prince or grandee. If the guilty party be surprised, the king immediately pronounces sentence of death, which is executed in the following manner:—They dig two graves, in one of which they plant a stake, and the woman is tied thereto; on the top of the other grave they lay iron bars, across which the man is fastened, and a fire kindled under; he is then literally roasted alive in the presence of the woman, and the punishment would be dreadfully lingering were it not that they generally

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lay the criminal with the face downward. When the man is dead, they fling his body into the grave. After which there is a number of women, perhaps forty or fifty, come from the palace richly dressed, as if for a feast or merry-making; they are guarded by the king's musqueteers, each carrying a pot of scalding water, which they pour upon the adultress, and also throw the pot on her head. This done, they loosen the body, take up the stake, and cast all together into the grave.

When the wife of a grandee is guilty of adultery, he may either put her to death immediately, or sell her as a slave to the Europeans. If he determine on the former, the king is sufficiently satisfied with being made acquainted with the circumstance of the fact. The injured husband, however, has not the power of inflicting immediate punishment, unless he detect the guilty party in the fact. Otherwise he must bring them to trial, when they are usually punished with death. The king, in a case of this kind, adjudged death to the offender, without burial, and gave his property to the injured husband.

The mother of the king of Whydah has more power, and is less under controul, than any other subject in his dominions, even superior to the queen herself; but she is under the necessity of continuing a widow the rest of her life. So jealous is the king of his wives, that, if a man should meet one

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of them in the street. and by the merest chance touch her, she would not be permitted to enter the *seraglio* again, and both she and the man would be sold for slaves. If it should appear there was any premeditation in their coming in contact, the woman would be sold, the man put to death, and all his effects confiscated to the king; for which reason, those, who have occasion to go to the palace, on their entrance call out *ago*, which signifies make way, or retire; the women then range themselves on one side, and the men pass on the other.

In like manner, when any of the king's wives go to work in the fields, whoever meets them must immediately fall on their knees, and remain in that position until they have passed. Although the people are obliged to pay such respect to them, the king himself shews them very little; they attend him on all occasions like servants; and, instead of shewing any affection for them, he treats them with the greatest disdain, haughtiness, and contempt.

As he considers them only in the light of slaves, so, on the most trifling occasion, he will sell them for slaves to the Europeans; and sometimes, when vessels are waiting on the coast to complete their cargo, he will supply them with whatever number they are in want of, from his *seraglio*; which deficiencies are soon made up by the assiduity of his captains, or governors of the *seraglio*, who go about the streets, and seize such girls as they think

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will be pleasing to the king, nor dare any of his subjects make the least objection or resistance. The officers immediately present them to the king, and as they are the handsomest girls they could meet with, his Majesty is sometimes particularly attracted by their beauty; when this happens to be the case, the object that most takes his fancy is honoured with his company for two or three nights, after which she is discarded, and must pass the remainder of her life in obscurity; for which reason the women are so little desirous of becoming the king's wife, that they would rather lead a life of celibacy.

About CABO DE MONTE the gallant invites the young negress to his house, and if she accept his offer, she will grant him possession of her for ten or twelve nights together, before she demands the present which is to bind their marriage; if she prove pregnant, and they do not marry, the father takes the boy, and the mother the girl. Every village among the negroes maintains two or three common women, who are at any body's service for a very trifling sum. They are installed into their post; some one is admitted to their embraces, and, after undergoing ablution, each is carried by two young fellows over the town, in triumph, and then seated on a mat for eight days, to recommend themselves to their gallants.

Some of the inhabitants of GUINEA use the fol-

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lowing marriage ceremonies. When a father finds his son able to get his own living, he looks out for a wife for him, unless the son may have provided himself. When they have agreed, the father communicates it to the parents of the young woman, who seldom dissent. A priest is then sent for, who, after administering the *fetish*, (a name of the god they worship) or oaths, in which the woman swears to love and be faithful to her husband, he also swears to love her, but omits the point of fidelity. When this ceremony is over, the parents make mutual presents, and the company spend the day in mirth and merriment. In the evening, the husband sends his wife home, attended by her relations and friends, who stay a whole week with her, when they leave her, and she enters upon her ordinary employment.

These people dispose of their daughters when they are too young to consummate the marriage, in which case the ceremony is as follows:—On the day appointed for the wedding, all the kindred, on both sides, assemble at the house of the bride's father, where a great entertainment is prepared. In the evening the bride is taken to the bridegroom's house, and put into her husband's bed between two women; this ceremony is repeated three successive nights, after which she is sent back to her father's house, where she remains until the age to consummate the marriage. Some

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have twenty or thirty wives, as the more wives they have, the more they are respected; but common people seldom have more than ten. When the husband thinks proper to sleep with one of his other wives, he gives her a private intimation thereof, in order to prevent jealousy, and she retires to her apartment with the greatest privacy.

The poor people of this country carry their children at the back when at their labour, and when they suckle them, raise the child to their shoulder, and turn the breast up to them. When they arrive at the age of ten or twelve, the father takes the boys under his care and instruction, the mother keeps the girls.

The punishment for adultery is by fine, on which account many women, with consent of their husbands, bestow their favours so that the husband may take advantage of those who have thus injured them. Others, whose admirers know them to be married, will swear eternal secrecy, but it is only with a design of drawing the lover in, for immediately they see their husband they will confess; indeed, the consequence might be fatal were they to conceal it, if the husband should come to the knowledge of it by any other means; but, by this method, they both gratify their own inclination and their husband's avarice.

The inland negroes are much more strict in cases of adultery than those on the coast. He

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who debauches a man's wife is not only ruined, but his relations often suffer with him; and if the injured party be rich, he will not only exact a fine, but very often the life of the offender. If the criminal be a slave, his life is inevitably forfeited, and a heavy fine laid on his master. A woman caught in adultery is also in great danger of losing her life, unless her relations can pacify her husband with money, or some valuable present; but her life is certainly forfeited if she be guilty with a slave of her husband's, and also the slave's, in a most cruel manner; in addition to which, her relations are heavily fined; and if adultery be committed with any of the king's wives, the man is buried alive, and the woman burnt.

Among the QUOJAS, of Guinea, when a boy is to be named, the father walks through the village armed with bows and arrows; he keeps continually singing, and as he passes along the neighbours join him with musical instruments. As soon as the people are properly assembled, they form a ring, and the person appointed to perform the ceremony, takes the child out of the mother's arms, lays it upon a shield, puts a bow into one hand, and a quiver in the other. He then makes a long harangue to the people, after which he addresses himself to the infant, wishing the child may be like its father, industrious, hospitable, and a good husbandman. He then names the child,

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after which the company retire; and the evening is concluded with festivity. They use the same but appropriate ceremonies at the naming of a girl.

If a woman be accused of adultery, she is allowed to swear that she is innocent. Should it be afterwards proved that she has sworn falsely, she is publicly led by her husband to the market-place, where a council sits to hear the merits of the case. If guilty she is repremanded; should she however relapse again, the *bellino*, or priest, and his attendants go early in the morning to the place where she resides, and with horrid noises seize and convey her to the market-place, where the council again sits, round which she must walk three times, that they may have an opportunity of viewing her; none but the brotherhood, or priests, who are to have the management of the trial must be present; any others must not even presume to look out of the windows. When the proceedings, which are kept entirely to themselves, are over, she is conducted to a sacred grove called *belli*, and is never after heard of. The negroes, in general, think they are carried away by the spirits; but it is most likely, and indeed some of the more sensible think the same, that they are put to death by the priests; yet at the same time they allege that it is done merely to appease the *belli*, or god.

In some parts of the Gold Coast, the wife who is first delivered of a boy is distinguished as the

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favourite, or chief; but this distinction is frequently fatal to her; for, if the husband die first, she must follow his corpse to the grave, and be buried alive with it.*

* Marchais, who was once an eye witness to this dreadful ceremony, gives the following description of it:—"The captain, (says he) or chief of the village dying of a hard drinking bout of brandy, the cries of his wives immediately spread the news through the village. All the women ran and howled like furies; the favourite wife distinguished herself by her grief, and not without cause. However, as several women in the same case have prudently thought fit to make their escape, the rest of the women, under pretence of comforting her, took care she should have no opportunity of escaping. The relations of the deceased came to pay their respects to the body. When the *marabut*, or priest, had examined the body, and ascertained that the death was natural, he, with his assistance, washed and dried the corpse, and then rubbed it all over with fat; they afterwards stretched it upon a mat in the middle of the house. The wives of the deceased were next round it, and his other women and relations next to them, the favourite being placed near the head as the post of honour; several other women formed a circle round them, each of them endeavouring to out-roar the others, tearing their hair, and scratching themselves methodically, like people who know perfectly well the part they were to act. Sometimes they were silent for a while, while others repeated the actions and praises of the deceased; then beginning their lamentations afresh. This mock music lasted two hours, when four lusty negroes entered the hut, and tied the dead body on a hand-barrow made of branches of trees; then lifting it on their shoulders they carried it through the town, running as fast as they could, and reeling about as if they were intoxicated, and making a thousand ridiculous gestures, very suitable to the loud lamentations making by

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In DAHAMOY, a country of Upper Guinea, there is nothing materially different from the other African tribes. They never cohabit with a woman while she is pregnant. A man's chief wealth is his children, whom he can dispose of at pleasure, except his eldest son, who inherits all his father's wealth, even his wives', except his own mother, to whom, at his father's death, he provided a separate subsistence and apartment, if she desire it.

In the kingdom of BENIN, the usual customs prevail, as to polygamy and jealousy. When a woman is delivered of a boy, it is presented to the king as his property; hence all the men in the kingdom are slaves to the king, but the girls are the property of their fathers. If a woman happen to have twins, it is considered a sign of incontinence, and one of the unfortunates is sometimes made away with; nay, at a place called *Arebo*,

the women who attended the procession. When the *marabut* thought it time to end the repetitions of the outcries and the ceremony, he took the devoted wife by the arms, and delivered her to some stout negroes, who, seizing her roughly, tied her hands and feet behind her, and, laying her on her back, placed a piece of wood upon her breast; then, holding each other by the shoulders, they stamped upon the wood till they had broken her breast. Having thus at least half-dispatched the unhappy victim, they tossed her into the grave with the remainder of a goat, which had been previously sacrificed, and partly eaten, throwing the body of her husband upon her, and immediately filling up the grave with stones, &c. The lamentations then ceased, and each returned home apparently as unconcerned as if nothing had happened.

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they look upon such an event in so severe a light, that they generally sacrifice both the woman and children to a certain demon, which they suppose inhabits a wood near the town. Sometimes, indeed, they will spare the wife, upon her husband offering up a female slave instead; but the children are condemned without redemption. Bosman says, that, while he was at this town, in 1699, he knew a merchant's wife thus redeemed, but her children were instantly sacrificed, whose fate she often deplored with tears. The following year he mentions the like having happened to the wife of a priest; she was delivered of two children, which, with a slave in the room of his wife, the priest, by virtue of his office, was under the necessity of sacrificing with his own hands. When will the pure doctrines of Christianity abolish these horrid practices!

Adultery is punished variously, according to the circumstance of the parties. If a man detect his wife in the fact, he is entitled to all the effects of the offender, and the woman, after a severe drubbing, is discarded, and for the rest of her life must shift for herself. The better sort endeavour to bribe the injured husband, whose generosity is often thus induced to overlook the too-great liberality of the inconstant spouse.

At Angola, and generally among the African blacks, a man has no conversation with his wife

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till the infant begins to cut its teeth; circumcision is a general custom. The marriage customs of the Jages resemble those of other negroes.

In Congo, some who are converted to the Romish church, are married according to the rites thereof; their ancient conjugal customs have been described in countries which lie contiguous. Should the husband be displeased with his wife, he sends her again to her friends, and recovers his presents; but, should the blame rest with the husband, he cannot recover the presents. A man detected in adultery must give, as a compensation, a slave; the woman receives no other punishment than merely asking her husband's pardon. Those detected in fornication are fined according to their circumstances.

When girls have arrived at the age of maturity, their heads are shaved all over, except a tuft left on the fore-top. Dapper says that the young maidens of Congo, who are tired of being so, withdraw to an apartment in some solitary place, where they dress themselves out to the best advantage by anointing and varnishing their ebony skins with fat, and smearing the uncovered parts of their person with red paint. Here some amorous young negroe soon finds them out, and easily makes his way into her good graces. On the wedding night of the king of Congo's principal wife, who is called sovereign of the other wives, a singular assessment

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is made for her service. Every bed throughout the kingdom is surveyed by proper officers, and a rate made in proportion to its dimensions.

The inhabitants of MUNDINGO, in Negroland, marry very young; some of them are contracted as soon as born, and the parent can never after annul the agreement. The man, however, when arrived at a proper age, if he please, can refuse to accept them; but the woman has not the power either of annulling the engagement, or of performing another. Before a man takes his wife, he must give her parents two hundred colas, (a fruit which grows in the inland parts of the country,) two iron bars, and a couple of cows. When a man takes home his wife, he makes a great entertainment, to which as many as please come without any invitation. The bride is brought on men's shoulders, with a veil over her face, which is not on any account to be removed until the marriage is consummated; till then, the company amuse themselves with singing, dancing, buffoonery, &c.

Every man has the liberty of taking as many wives as he chooses, and, if he find any of them false, of selling them for slaves. He is despotic, and does with the children as he pleases.—Wives pay such distinguished regard to their husbands, that, if they have been absent but a short time, the wife on his return salutes him on her knees; they also take the same position when presenting drink to their husbands.

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At BAMBARA, Mr. Park relates, that, while he was prisoner in a camp, he heard the sound of drums, and, upon enquiring the cause, he was informed that it was the celebration of a wedding among some of the neigbouring tents.

Shortly after, an old woman entered his hut with a bowl in her hand, the contents of which she emptied on him. Mr. Park, finding that it was the same sort of holy water as that with which the priest among the Hottentots besprinkles a new married couple, he began to suspect that the old lady was actuated by malice or mischief, but she gave him seriously to understand that it was a *nuptial benediction from the bride's own person*, and which, on such occasions, is always received as a mark of distinguished favor.

An inhabitant of BAMBOUK, a kingdom of Ethiopia, buys and sells his wives in the forms repeatedly before mentioned.

On the bride's arrival at the door of the bridegroom's house, she takes off her slippers, and receives from her attendants a calabash of water; upon knockng at the door, it is opened, and she finds her intended sitting in the midst of the elders of his family, and, approaching towards him, she prostrates herself, bathes his feet with the water in the calabash, and dries them with the lower part of her apparel. This act of submission is the only ceremony performed at marriages. The husband then

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installs his wife in a cottage on his land, which has been constructed for her use, and where she finds every thing for her individual comfort and subsistence. The first woman espoused is with more propriety his wife, and maintains a degree of superiority over the others. She resides in the same house with her husband, and eats with him, but not at the same table; takes care of his slippers, and is consulted and heard on all domestic affairs. The other women, though they are certainly legitimately married, must observe a certain deference towards the former; they are never suffered to enter the house of their lord unless sent for, and are obliged to leave their slippers at the door; they are, in fact, a sort of legitimate concubines, whom the husband regularly visits, staying alternately a week with each. Every wife enjoys her own private property. As the first has great influence, the others are interested in courting her favor, which they emulate each other to obtain by paying her respect and making her presents.

At Bird's Island, off Goree, the bride, a beautiful black girl, had a profusion of ornaments about her, consisting of bracelets, rings, necklaces, a rich veil, &c. They had a drum beating, and were clapping of hands; the company formed a ring, in the midst of which two women, by turns, danced, and then joined the circle again. The next day they went in procession round the streets, which

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was continued for several days, the bride being supported by one of her friends, accompanied by dancing, singing, &c. and receiving refreshments at various places, and accompanied by the governor. If an officer or settler want a wife, he must court the girl for a month, and then give a dinner, keeping open house for several days, which sometimes costs two hundred pounds. Among the poorer classes, it is common for every one who goes to a wedding-dinner to give each a piece of money, as they can afford. Travellers bear testimony to the modest and orderly conduct of the black young women, though climate makes them go almost naked.

When the king of GUINALA dies all his wives, faithful friends, and domestics, even his favorite horse, are sacrificed at the grave, in order to attend him in the other world.

The inhabitants of the right bank of the SENEGAL are more solicitous to obtain corpulent women than graceful, and she that can move with the assistance of two men is but an indifferent beauty; while the lady who cannot stir, and is only to be removed on a camel, with long teeth projecting out of her mouth, is esteemed as a perfect paragon. To obtain this corpulence, mothers feed their daughters with a stuff called *cuscus*, which induces fat and unwieldiness, so necessary to obtain admirers. When a woman is brought to bed, if it be of

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a daughter, she blacks her face half over, in which state she suffers it to remain twenty days; but if she have a boy, she blacks her face all over, and lets it continue forty days, thereby increasing her dismal appearance.

Some of the African tribes have no form of marriage, merely purchasing the girl from her father for a few bottles of brandy, or at most a few clothes, upon payment of which, the father conducts his daughter to the hut of her husband, who immediately orders her to fetch water or some other domestic employment, that she may immediately be acquainted with her future occupations.—Sunk in Paganism and Barbarism, we have only to hope that they will, either by conquest or instruction, be placed in a more elevated character than they have for ages occupied.

MOROCCO.

In the kingdom of Morocco the Mahometan laws regulate the conjugal restrictions, but polygamy and concubinage are carried to such an extent in this country, that it is said, the Emperor Ben-

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sar had eight thousand wives and concubines; and it is no uncommon circumstance for princes to have four or five thousand at one time. According to the Moresc laws, there are no bastards except the offspring of prostitutes.

M. Lempriere was allowed to see more of their amatory customs, perhaps, than any Christian who ever visited this country, who, being a surgeon, was admitted into the *harem* to prescribe for some of the ladies who were indisposed. The *harem* forms a part of the palace; the apartments, which are all on the ground-floor, are square, very lofty, and four of them inclose a spacious square court, into which they open by means of large folding doors In the centre of the courts, which are floored with blue and white chequered tiling, is a fountain, supplied by pipes from a large reservoir outside of the palace, which serves for the frequent ablutions of the Mahometan religion, as well as for other purposes. The whole of the *harem* consists of about twelve of those square courts, communicating with each other by means of several narrow passages, which afford a free access from one part of the palace to another, and of which all the women are allowed to avail themselves. The apartments are ornamented on the outside with beautiful carved wood. In the inside most of the rooms are hung with rich damask, of the most beautiful and various colours; the floors are laid with the most

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elegant carpets, having mattresses at different distances from each other for sitting or sleeping. Besides these, the apartments are furnished at each extremity with an elegant European mahogany bedstead, hung with damask; valuable looking-glasses, and clocks and watches of different sizes, in glass cases.

The Sultana *Lalla Batoom*, and another favorite, were indulged with a whole square to themselves; but the concubines were only allowed a single room each. They had a separate daily allowance from the Emperor, in proportion to the estimation in which they were held by him. The late Emperor's allowance was very trifling. Lilla Douya, a favorite Sultana, had very little more than half-a-crown English a day, and the others less in proportion; though it must be allowed, that the Emperor frequently made them presents in money, trinkets, and dress; but their greatest dependence was on the presents they received from the Europeans and Moors who visited the court, and wished for their influence in obtaining some particular favor from the Emperor, the most successful mode that could be adopted. When M. Lemprier* was at Morocco,

* This gentleman relates a very curious account of the manners and ignorance of these immured females, from his own observations when visiting the *harem* of the prince. He relates, that, being attended by a eunuch, "after passing the gate of the *harem* which is always kept locked, and under the care of a guard of

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a Jew, desirous of obtaining a very advantageous favor of the Emperor, for which he had long un-

eunuchs, we entered a narrow and dark passage, which brought us to the court into which the women's chambers open. We here saw a great number of black and white women and children, some of them were concubines, some were slaves, and others hired domestics. Upon their observing the unusual figure of an European, the whole multitude in a body surrounded me, expressing the utmost astonishment at my dress and appearance. The parts of my dress which seemed most to attract their notice were my buckles, buttons, and stockings; neither men nor women in this country wearing any thing of the kind. With respect to the club of my hair, they seemed utterly at a loss in what view to consider it; but the powder which I wore they conceived to be employed for the purpose of destroying vermin.

"Most of the children, when they saw me, ran away in the most perfect consternation. Every time I visited the *harem*, I was surrounded inspected and laughed at by this curious mob as if I had been a lion or man-tiger. On my entering the gate, they followed me close to the very chamber to which I was proceeding and on my return universally escorted me out. The greater part of the women were uncommonly fat and unwieldy; had very black and full eyes, with round faces, and small noses. They were of various complexions; some very fair, some sallow, and others were perfect negroes. One of my new patients being ready to receive me, I was desired to walk into the room; where, to my great surprise, I saw nothing but a curtain drawn quite across the apartment, similar to that of a theatre which separates the stage from the audience. A female domestic brought me a very low stool, placed it near the curtain, and told me I was to sit down there, and feel her mistress's pulse. The lady, who had by this time summoned up courage to speak, introduced her hand from the bottom of the curtain, and desired me to inform her of all her complaints, which she conceived I might perfectly do by

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successfully applied, sent to all the principal ladies of the *harem* presents of pearls to a very large amount; the consequence was, they all went in a body to the Emperor, and obtained the sought-for concession.

The ladies separately furnish their own rooms, hire their own domestics, and, in fact, do what they please in the *harem;* but are not permitted

merely feeling her pulse. It was in vain to ask her where the pain was seated; whether in her stomach, head, or back; the only answer I could procure was a request to feel the pulse of her other hand, and then point out the seat of the disease, and the nature of the pain.

"Having neither satisfied my curiosity by exhibiting her face, nor made me acquainted with the nature of the complaint, I was under the necessity of informing her, in positive terms, that to understand the disease, it was absolutely necessary to see the tongue as well as feel the pulse; without which I could do nothing for her. My eloquence, or rather that of my Jewish interpreter, was, however, for a long time exerted in vain: and I am persuaded, she would have dismissed me without any farther enquiry, had not her invention supplied her with a happy expedient to remove her embarrasment. She contrived at last to cut a hole through the curtain, through which she extruded her tongue, and thus complied with my injunction, as far as was necessary in a medical point of view; but most effectually disappointed my curiosity. I was afterwards ordered to look at another of the Prince's wives, who was affected with a scrophulous swelling in her neck. This lady was in the same manner as the other excluded from my sight; but she was obliged to show me her complaint, by which means I had an opportunity of seeing her face, which I observed to be very handsome."

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to go out without an express order from the Emperor, who very seldom grants that favor, except when they are to be removed from one palace to another; in which case a party of soldiers are dispatched a short distance before them, to disperse the male passengers in particular, and prevent their seeing of them. This previous step being taken, a piece of linen cloth is tied round the lower part of their face, after which these miserable females cover themselves all over with their haicks, and either mount mules, which they ride like men, or, what is more usual, they are put into a square carriage or litter, constructed for the purpose, having lattice-work, which allows of their seeing without being seen. In this manner they travel, under the charge of a guard of black eunuchs.

Many of the late Emperor's concubines were Moorish women who had been presented to the Emperor, as the Moors consider it an honor to have their daughters in the *harem*. There were several European slaves who had either been purchased or taken captives, and also several negroes. In this groupe the Europeans or their descendants have by far the greatest claim to the character of handsome. There was one in particular, a native of Spain, and taken into the *harem* about the same time as *Lalla Douya*, who was indeed a perfect beauty; nor was this lady singular in this respect, there being several others almost equally hand-

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some. The eunuchs, who have the entire charge of the women, and who, in fact, live always among them, are the childreu of negro-slaves. They are generally either very short and fat, or else very tall, deformed, and lame. Their voices have that peculiar tone which is observable in youths just arriving at manhood; and their persons altogether afford a distinct image of weakness and effeminacy.

It is curious to observe the simple and childish notions of persons excluded from the world. All the ladies of the *harem* expected that our author should instantly discover their complaints upon feeling their pulse, and that he could cure every one instantly. He found them proud and vain of their persons, and extremely ignorant. Among other ridiculous questions, they asked M. Lempriere's interpreter, If M. Lempriere could read and write; being answered in the affirmative, they were extremely surprised at the learning of the Christians. It is melancholy to reflect on the condition of these unfortunate women. Being considered as the mere instruments of pleasure, no attention is paid to the improvement of their minds. They have no employment to occupy their time. Their needle-work is chiefly done by Jewesses; their food is dressed, and their chambers taken care of by slaves and domestics. They have no amusement but a rude and melancholy kind of

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music, without melody, variety, or taste; and conversation with one another, which must indeed be very confined, uniform, and inanimate, as they never see a new object. Excluded from the enjoyment of fresh air and exercise, so necessary for the support of health and life; deprived of all society but that of their fellow-sufferers, a society to which most of them would prefer even solitude itself; they can only be considered as the most abject of slaves.

ALGIERS.—Among the inferior Algerines, when a young man is inclined to marry, he drives a number of cattle to the tent where the lady resides. The girl and her parents generally consent on viewing the stock. All the young women of the *horde* are then invited to the feast. The bride is placed on a horse belonging to the bridegroom, and led home amidst the acclamations of all present.

On arriving at the bridegroom's door, a stick is given her, which she thrusts into the ground, and repeats the following lines:

As this stick is fasten'd in the ground,
So, to my husband, I'm in duty bound;
As violence alone can this remove,
So nought but death shall force me from his love.

She then alights, and to show her willingness to do any duty her husband may assign her, she drives his flocks to water and back again. These

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previous ceremonies being settled, all the company enter the hut, and conclude the evening as festively as they can afford.

After the marriage the wife is obliged to wear a veil, never stirs from the hut a whole month, and ever after is excluded from all knowledge and participation in public affairs.

Among the higher orders, polygamy is allowed, and marriage-contracts are left to the interference of friends. When the union is agreed upon, the bridegroom sends a present to the bride, and invites her relations to a feast and musical entertainment, and the marriage ceremony is concluded with another feast and entertainment.

When a woman is guilty of fornication with a Christian, her head is tied in a sack, and she is thrown into the sea, unless the man agrees to turn Mahometan. Such examples are frequently seen; and yet both married women and single are continually intriguing with the Christians. The little affection they bear their husbands, and the restraint they labour under, are great inducements to their breaking the marriage-vow. Being confined to their houses, those who are married to Corsairs are continually inventing methods of injuring their husbands, which is put in practice during the long voyages they often make. When the Corsair is at sea, his wife is kept in the city, but, on his return, she is taken by him to his country-house, where he unbends after his toils at sea.

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Artifice and love have invented a method of intrigue unknown in any other country. A slave, who is in love with and beloved by his mistress, explains the several impulses of his passion by the manner in which he disposes a parterre. A nosegay, made in a certain manner, contains as many tender and passionate ideas as a letter of several pages. The flower-gentle, placed by a violet, shews that the lover hopes, when the husband is gone to sea, to meet such a return to his passion as will fully compensate for the evils his presence occasions. The orange-flower denotes hope; the marigold, despair; the amaranth, constancy; the tulip reproaches with being unfaithful; the rose is an encomium of beauty, &c. &c. by which means a tolerable language is formed. For instance, if a lover wants to informs his mistress he is driven to despair of the husband going, in this case he forms a nosegay of a marigold, an orange-flower, a violet, and a flower-gentle; these *billet-doux* are easily conveyed to the mistress, who returns her answer by the same method. They are always careful to communicate to each other their own method of arranging the flowers, that no other person may know the meaning but themselves, by which means they can sometimes converse even in the presence of their husbands.

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MADAGASCAR.—The natives of this Island practice circumcision.—Wives are purchased here, and their licentiousness before and after marriage is described to be very great. Adultery is commuted for a small fine.—The children of a wife brought to bed after divorcement are the husband's property, if she do not return him the purchase-money advanced on the day of marriage.—The barbarous practice of exposure of infants takes place here, and the more inhuman one of burying the new-born infant with its mother, when she dies in child-bed.—Mr. Milne, however, missionary to the Chinese empire, has omitted to mention these acts of barbarity, and observes that considerable happiness is enjoyed in the married state. Though plurality of wives is allowed among the chiefs, one only is legally betrothed.—Aged persons, he says, are treated with respect, and not exposed, as in some pagan countries; he admits that at the birth of children soothsayers are consulted, and, if their decisions are unfavorable, the infants are exposed to the wild beasts in the woods.

A woman who is repudiated by her husband, is not at liberty to marry again till she has paid her late husband the sum he gave for her previous to their marriage.

MADEIRA.—Viscount Valencia, on landing on the beach at Madeira, was struck with the ap-

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pearance of the fishermen rowing their boats in a perfect state of nudity, and the women regarding them with the greatest indifference: the practice, however displeasing to an English eye, is not uncommon among the inferior classes of hot climates.

The island of LANZEROTA, one in the Canaries, bore formerly the name of *Titeroigatra*. On the arrival of the Spaniards, its inhabitants were distinguished from the other Canarians by marks of greater civilization. Their houses were built with free stone, while the Guanches of Teneriffe, like real troglodytes, dwelt in caverns. At Lanzerota, a very singular custom prevailed at that time, of which we find no example except among the people of Thibet. A woman had several husbands, who alternately enjoyed the perogatives due to the head of a family. A husband was considered as such only during a lunar revolution, and, whilst his rights were exercised by others, he remained classed among the household domestics. It must be regretted that the missionaries who accompanied Jean de Béthencourt, and who sketched the history of the conquest of the Canaries, have given us no ampler details of the manners of a people who had such singular customs.

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AMERICA.

Before entering into the marriage customs of this vast part of the universe, it will not be improper to make some remarks upon the general condition of the native American women,—for a distinction must be drawn between them and the state of female society in the governments peopled by European descent or emigration. Though man has but one mode of coming into the world, his birth is accompanied with a number of ceremonies, connected with the influence of priestcraft and superstition.—The custom of wrapping the new-born infant in swaddling clothes is not followed in the savage state, but, as in Brazil, the men who perform the office of midwives, having received the infant from the mother, fairly tear the naval-string asunder, wash the infant, paint it red and black, and then carry it to the hammock. The lying-in woman receives no better treatment. After relieving she washes herself, sets about her work, and experiences none of those apprehensions which attend the accouchement of an English lady.—Lewis and Clarke, in their recent travels, as well as other authors, confirm this happy facility, the

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the pains of which are so light that they merely retire to a private spot, or withdraw, and return in sufficient strength to renew their work. Indeed, in some parts of South America, they not only go to work immediately after delivery, but even wait upon their husbands, who keep their beds instead of the women,—a custom which was in use by the ancient Spaniards, and the Tibarenians, a people of Cappadocia, but which is not to be accounted for upon any modern mode of reasoning.

As soon as conception is known to have taken place, all intercourse with the husband ceases, and in this respect there is a conformity with the custom of many of the African tribes, which, as well as during the menstrual time, is enjoined by the Jewish religion.—Polygamy is generally practiced, and the same arguments used in support of it, which derogate from the character of the sex, and compare them to so many fields, designed only for the purpose of tillage and produce,—as being possessed of souls, but of an inferior kind, and as objects for the sensual gratification and benefit of man only.

That duty which nature requires from all mothers, the American females perform. In North America the mode of carrying their children is to fasten them to a smooth board, and wrap them up in a beaver's skin, without either band or bedding; or, if clothes be at all used, they are such as are

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cut from large skins, and do not encumber the free motion of the limbs. The female savage takes care to hold the children, thus bundled up, that their heads lie much higher than their feet, and to preserve the fœces from injuring their health, or making them offensive, they adjust the rind or shell of a birch-tree, into the form of a gutter. Children are less encumbered in South America, where they use no manner of body clothes, but lay them quite naked on the ground, or in a hammock, till they are able to go alone, the result of which is that deformity is unknown, and a hardness of constitution grows with their years.—Nations differ in respect to what constitutes the beauty of infants. Negro savages bruise the noses of their children to flatten them, and widen their nostrils; others bruise the tip of the nose only, and make holes in their cheeks; the Mississippians force the child's head into the shape of a mitre, and the Chinese cripple the feet of their infants.

The complexion of the Indians is generally olive or copper-colour, their hair black. As marriage among the American Indians is a more unconfined state than with us, it follows that they carry their inhumanity to such a length as to destroy the fruits produced by the commerce between men and women. Their feelings are different to those of the Europeans; they are under no concern about marrying beneath themselves, but unite when and in

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what manner they please. They consider their children as benefits, not, as they too frequently are in Europe, burdens. Experience convinces us that they who are burdened by the fewest cares are the most careful of their families, and that such as confine their happiness to few casualties, meet with numberless charms in that medium with which nature is always satisfied.

The children are early taught the use of the bow and the arrow, and a kind of club; to hunt on foot or on wild horses, and endure privations of rest and food. This is all the education they receive; and, with the exception of the Peruvians and Mexicans, their knowledge is only connected with their immediate necessities, and those natural principles which the young and the aged, the child and the parent, feel in common every where.

Lescarbot has observed that the method of naming children is not unlike that of the Europeans. In New France the eldest son goes by his father's name, with a diminutive particle at the end. The second son is named as the father pleases, but the third has the name of the second, with a diminutive termination;—as in Italian (and other languages) *fanciullo* is a child, and *fanciullino*, a little child. Doubtless names must have originated from some actual qualities of excellence or deficiency. The Brasilians, Mexicans, and Peruvians, name their children from caprice or some

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appropriate feeling, and this is clearly explained in Lewis and Clarke's travels, where an Indian name of twelve or twenty letters is translated into a sentence of several words, expressive of some quality of or event which had happened to the party.—Among the Indian tribes of the Ottoes and Mahas, &c. they met with the following names of warriors, besides Great Blue Eyes, Little Thief, and Big Horse, there were Karkapaha (or Crow's head,) and Nenasawa (or Black Cat,) Missouris; and Sananona (or Iron Eyes,) Neswaunja (or Big Ox,) Stageaunja (or Big Blue Eyes,) and Wasashaco (or Brave Man,) all Ottoes. These two tribes speak very nearly the same language. The Indians have no knowledge of letters, but hieroglyphics were in use among the Peruvians and Mexicans when invaded by Cortes and Pizarro.

Respecting their dress, Americans, as well as Europeans, use ear-rings, bracelets, and necklaces; as well as pendants from the nose and lips; which are worn by both sexes. The Brasilians bore a hole through the lower lip of their young children, passing lengthwise a bone as white as ivory by way of ornament, or fixing a jasper or other stone in a hole made in their cheeks. Shells, glass baubles, bits of copper, or quill-shaped pieces of metal, strung together, form ornaments round the ancles, wrists, or body. The decorations of the head are frontlets of feathers of various colors,

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paint of the most glaring hues are daubed over their persons, and a female Indian is as proud of her figure, after it has undergone the embellishment of her toilette, as the French mademoiselle when equipped for conquest.

The principle which gives rise to love is as innate in the Indian as the European, and the difference is only in the manner of revealing itself. The Canadian savage, who lies down at the feet of his mistress's bed till such time as she consents to blow out the match he presents to her, is not more singular than the beau who leers and sighs at his mistress to obtain possession of her, and the old Iroquois dances as gracefully with the match in his hand in the presence of a young girl of his own country, as the old gentleman among us caresses the blooming maid of sixteen. We must not suppose, because we appropriate to the natives of the vast American continent the term of *savages*, that they are void of natural and proper sentiments. It is an established rule that the parents' consent must be obtained before the young woman can be wedded, and it is required also that the lover should be sufficiently industrious to maintain his family. But the articles of household furniture consisting chiefly of a hammock and some beaver-skins, an establishment is soon formed, and the children are early taught to hunt and fish for their subsistence.

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The Indians never marry within the three degrees of consanguinity; the son and the mother, the father with the daughter, and the brother with the sister; all contracts are verbal, and jointures are unknown. An American dates his wife's fidelity from the day of their marriage, but the unmarried girls are free agents.

We shall conclude these remarks with the submission that the Indian women pay their husbands. As they confine themselves religiously to their domestic concerns, they give themselves less airs than many of the European wives. Such modern ladies of fashion among us who have seen the splendid part of the world, cannot reconcile themselves to this principle of domestic submission, and think such a state is only suited to the wife of a Topinambou, or a Hottentot.

M. Du Lac has observed, that it would be too long and too deficient in interest, to enter into a minute detail of the amours, &c. of each nation. He only relates the customs generally observed by the chiefs, who are scrupulously attentive to follow the customs of their ancestors. "When a young man wishes to marry the daughter of a chief, he applies either to his father or some of his relations, who goes and entreats the father of the girl to consent. A definitive answer is never given until all her relations have been consulted. They examine how many brave men and expert hunters

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have been in his family; if there has not been enough of these, the match is immediately broken off; on the contrary, he gains the suffrages of her family. They are then entreated to supply the necessary expences. Previous to this time he has never been allowed to enter the cabin of his intended, but, on the next day, he is carried in triumph to his wife, and her relations, after having made him eat and smoke with them, inform him he may come and live with his wife whenever he pleases. A few days after the marriage, the girl's brothers enter the hut, at an early hour, where the new-married couple have slept, and, drawing the husband from the bed, place him on a mat in the midst of the cabin. An old man then brings a vase filled with water, and, having washed the bridegroom from head to foot, paints him with red paint, and covers him with a skin. His brothers-in-law supply him with arms, &c. But he is not completely received into the family until a child is born unto him; then, and not till then, he is allowed to build himself a hut, and live where he pleases. Polygamy is tolerated among all the savages, without being attended with any inconvenience, as the women are taught to consider the men as superior beings, to whose pleasure they must be subservient. The women are generally kept in such a state of slavery, that they are not permitted to be present at their feasts. In each

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savage village there are some, who, through caprice or marriage, have left their own nations to dwell among strangers, by whom they are considered, especially in war time, as natives. Such are always employed to carry the first proposals of a peace."

At some of the villages visited by Du Lac, the chiefs feasted him in turn, and according to their custom offered him their daughters, which he accepted of the principal chief, being afraid of displeasing him. The following are among the questions put to him by this people: "Are the people of your country slaves to their wives like the whites with whom we trade?" Being fearful of losing his credit with them, he answered that they loved their wives without being their slaves, and abandoned them when they were deficient in their duty.

The Iroquois and Hurons, like the Lycians, take their family names from the women, who alone are charged with preserving the race of their ancestors, by transmission to their children of the names borne by themselves. When a warrior dies, the appellation by which he was distinguished is buried in his grave, and is not renewed until the lapse of several years. The savages, in addressing each other, seldom make use of their adopted name. They apply even to strangers the titles of kindred: such as brother, sister, uncle, nephew, and cousin, and the relative proportions of age be-

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tween themselves and the persons whom they accost. The practice of marrying a plurality of wives is more generally prevalent among the natives of the southern than those of the more northern parts of America.

It is common among the Iroquois when a woman intends to marry, to leave to the principal matron, or some of his own relations, the selection of his future spouse. The choice having been fixed, and the consent of the female procured, a proposal is made to their relations, who hold a consultation upon the business; and, should it be agreeable, there is no delay in returning a positive answer. The marriage being resolved on, the friends of the bridegroom send to the cabin of the young woman a present, consisting of porcelain, pottery, blankets of skins, and other useful articles of furniture, which are intended as presents to the parents of the bride. When the presents are accepted, the marriage ceremony is concluded. Men advanced in years frequently espouse young girls, as being more easily moulded to their own disposition.

Marriages are formed in such a manner, that the parties leave not their relatives and their cabin to have a separate dwelling and family, but each remain as before; and the children produced from the marriage belong to the mother, and are accounted solely of their cabin or family. The pro-

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perty of the husband is kept apart from that of the wife, and the females inherit in preference to the males. The consideration of the children being entirely dependent on the mother, and forming the future hope of the nation, was the real cause among many of the tribes of the women having, in a political sense, acquired a degree of consequence superior to their husbands.

The married wife, however, is not only bound to give her husband food, and to cook his victuals when he sets out on an expedition, but likewise to assist his family when they cultivate their fields, and to provide fuel for the fires during a certain period. All the women of her own family, assisted by many others in the village, carry to the husband's cabin several bundles of wood; the wife, to recompence such as have aided her in this toil, distributes a portion of boiled maize to each; a formality which prevails only among the more stationary tribes, and is termed the *nuptial wood.* It is the office of the husband to make a mat, repair the cabin of his wife, or construct a new one.

The produce of his hunting expeditions, during the first year after his marriage, belong to his wife; afterwards he shares it equally with her, whether she stay in the village or accompany him to the chase.

In the nation of the ALGONQUINS, where two wives are permitted to one husband, the one is

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considered of a rank superior to the other, and her children alone are accounted legitimate. They both inhabit the same cabin with the husband. The custom of marrying more than one wife is no where to be met with among nations in a state of refinement; and the rules of virtue, as well as the precepts of the Christian religion, tend to its prohibition. Where polygamy does prevail, the women are less valued, and their mode of education is calculated to retain them in a state of mental darkness. In regular and limited governments, where property is secured to the possessors, legitimacy of descent becomes a matter of the highest importance. In proportion, therefore, as their conduct is regulated by propriety and virtue, women are held in estimation. The passion of love is of too delicate a nature to admit of divided affections, and its real influence can scarcely be felt in society where polygamy is tolerated. That refined impulse of tender and respectful attachment, the offspring of sentiment, is productive of the highest gratifications of civilized life, and its absence can by no means be compensated by the libertinism of barbarians. The Algonquins espouse without ceremony several sisters, and successively cohabit with the others, not visiting their wives in a state of pregnancy.

The ALPALCHITES of North America were permitted to marry in every degree of consanguinity

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next to that of brother and sister. Their children usually bore names which tended to commemorate the exploits of their fathers; though those of the enemies they had slain in battle, or of villages which they had burnt, were transferred to their sons. Among the inhabitants of New Mexico polygamy is allowed; those of Cibola take only one wife.

Although polygamy is permitted among the Moxes, yet it but seldom happens that a man will take more than one wife at a time, his natural indolence rendering him incapable of supporting two. Incontinence in the marriage state is considered a crime of the greatest enormity; and, if a woman be so forgetful of her duty as to be unfaithful to her husband, she is ever after reputed as infamous, and frequently punished with death. A total disregard of external forms seems to prevail in the celebration of marriages among the Moxes. The whole ceremony consists in the mutual consent of the relations of the parties, and in some presents on the part of the intended husband to the father or nearest connections of the bride. Reciprocal affection is by no means deemed an essential. After marriage, the husband follows his wife to whatever spot or situation she may choose to inhabit.

The Caraibs, among whom a plurality of wives is permitted to an unlimited degree, have a right

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to espouse their cousins by their mother's side, who are considered as betrothed the moment they are born. The marriage does not, however, take place without the consent of the parents, and is considered an obligation of so trivial a nature, that it may at any time be dispensed with on the part of the woman.

The IROQUOIS, HURONS, and other nations among whom polygamy is not in use, espouse, after the death of their first wife, one of her sisters; they of the family of the deceased soliciting this new alliance, especially if they have been satisfied with the conduct of the husband. The same conduct is observed to a widow, and the brothers of her deceased husband. The state of marriage is not entered into by the man at an early period of life, his assistance in the chace being useful to the cabin or family in which he dwelt, and to which he became attached; it was, doubtless, with regret that he was permitted to form an alliance, which would alienate his services, and the fruits of his industry.—Their erratic mode of life,—their dependence for support on the precarious supplies which the chace affords, and their natural disposition to indolence, tend in a great measure to abate their ardour for the sex. Many of the Indians are, notwithstanding, subject to jealousy, and often carry that passion to fatal extremes. The females, however, appear to be much more sensible to tender impressions.

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Some of the Northern tribe conclude the marriage ceremony with a feast, in which the greatest profusion of viands is exhibited. The song, dance, and other amusements, vary the occupation of the day. At night, all the relatives of the bridegroom withdraw, excepting four of the eldest, who remain to accompany him. The bride is attended by a like number of females, one of whom presents her to her husband. The couple then, standing upon the centre of the mat, hold a rod, which is placed horizontally between them, whilst the eldest man present delivers a short harangue. In this attitude they alternately address each other, and sing and dance together, holding the rod, which is afterwards broken into as many pieces as there are persons present, to each of whom a piece is given. At the conclusion of the ceremony, the bride is led out by young women, who re-conduct her to the cabin of her father, where her husband occasionally visits her until her first child is born; on this event, her effects are carried to the cabin of her spouse, in which she afterwards continues to reside. Mutual separation takes place whenever it is the wish of the parties, who generally give a week's notice, assigning the reason of such separation. The small pieces of the rod which were distributed at the wedding are now collected and consumed by fire, in the presence of the husband and wife. These divorces are effected with-

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out dispute, quarrel, or contradiction. The women become equally at liberty with the men to remarry when they are so disposed. The children, forming the wealth of these nations, are, at the period of separation, equally divided between the father and mother.

Although the privilege of changing is unrestricted, there are many savages that never have more than one wife.

Du Lac, speaking of the American ladies in the maritime parts, says, that the women in that part of the globe have fewer faults and more virtues than the men. If a young man is captivated with a female, he must provide her with every pleasure and amusement during their courtship, as the women, when married, expect no other amusement than attending to their affairs.

Mr. Hearne, in his journey from Hudson's Bay to the Northern Ocean, came to a tent of Indians near Theleway River, where the chief, Matonabbee, purchased a wife, though he had six before, and most of them of the size of grenadiers. Indeed, strength here is more admired than beauty; as labor rather than love is looked for in marriage here.

Some of the women when young have personal charms, but work, bad fare, and ill-treatment, make them wrinkled at thirty. Just as Mr. Hearne's party were about to move, one of the Indian women

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was taken in labour, a circumstance which detained them two days. No sooner, however, was the poor woman delivered, than the tents were struck, and with the child at her back, and a small burden besides, she was forced to keep pace with the rest, often knee-deep in water. No wonder polygamy is allowed universally amongst Indians, when it is recollected that they are the greatest travellers on earth, and having no beasts of burthen to carry the furniture, women supply their places.

The Northern Indian women are the mildest and most virtuous; while the Southern Indian females are remarkable for the dissoluteness of their manners; indulging in all the grossness of sensuality, and even in incestuous embraces. Reserved, however, as the Northern Indian females are, it is no unusual thing for their husbands to exchange beds for one night, a custom which brings no disgrace, but rather cements friendship; for, in case of the death of either of the men, the other feels bound to support the deceased's children, and is never known to swerve from the duty of a parent. Though the Northern Indians will have two or more sisters for wives at the same time, yet they observe a proper distance of consanguinity, but the Southern Indians make not the least reserve of this kind.

Mr. Hearne relates a story of an Indian female something similar to that of Alexander Selkirk, or

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Robinson Crusoe. A young woman of the Dog-Ribbed Indians was made prisoner by those of Athapusco, in the summer of 1770; she escaped, and during seven moons supported herself in the woods, having lost every hope of finding her way out, and had not seen a human face. She was traced by her snow-shoes, and being a fine young woman, occasioned a strong contest among the party who should have her to wife, whence she was actually won and lost by ten men the same evening. Matonabbee, though he had no less than seven grown women, and a young girl about twelve years of age, put in a claim, but he was shamed from this by one of his wives observing that he had women enough already. This irritated the chief so much, that he fell upon the poor creature, and bruised her so excessively, that, after lingering some time, she escaped from his tyranny, and died.

Mr. Hearne, speaking generally of the Northern female Indians, says, though jealousy is a general passion among the men, marriages are contracted and dissolved with little ceremony. Young women have no choice of their own. They are matched to any man best able to maintain them, and, when children, are betrothed to men grown up, who, in case of their father's death, immediately provide for them. From eight years old to nine, girls are strictly watched, and closely con-

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fined to domestic duties; but the parents set no bounds to the freedom of their conversation before their children. A divorce consists here in nothing but a good drubbing, and turning a woman out of doors.

Among the NATCHEZ, the sovereign family suppose themselves descended from the sun; therefore, if a female of that branch marry with a man who is inferior, she not only retains her dignity, but, whenever she pleases, can repudiate her husband, most generally behaving in the haughtiest style imaginable to them whom she has espoused. Not so with females who are not of the royal descent, their condition being the most abject possible, doing all the drudgery of life, while the husband lives in comparative idleness.

Mr. Ashe, describing the SHAWANESE, a tribe of Indians near the mouth of the Great Kenhaway River, after speaking of the women as handsome, describes a village supper, which was preceded by a dance of an hour. On descending to the river-side, he was agreeably pleased with the wild notes of some Indian boys playing a reed, which was intended to seduce the young women out of the village to meet their lovers in the woods, or wander with them by the stream. On the subject of love, it has been said they have no tenderness nor sensibility; but this mistake, Mr. Ashe observes, originates from their being forbid to waste

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their time in dalliance in the day-time; and were a young savage to tell his mistress before the sun had set that he loved her better than he did its light, she would treat him with disdain. Having returned to the village, he met a young Indian going a *calumeting*, which is a piece of gallantry here. As all property is in common, and the doors are open day and night, the lover, taking advantage of this, lights his calumet, enters the cabin of his mistress, and presents it to her; if she extinguish it, she admits him to her arms; if she suffer it to burn unnoticed, he returns disappointed, knowing that while there was light she will not consent to his wishes. The Canadians and many other tribes have a similar practice. Those nocturnal amours, however, often induce the girls to drink the juice of a certain herb, to prevent conception. This they do to avoid the disgrace of having a child, which is thought so heinous, as to deprive them for ever of respect, religion, and marriage rites.

Their marriages, says Mr. Ashe, are so simple, that they hardly deserve the name. "I witnessed no ceremony of the kind, but I understand from Adario, a chief, that, when two young persons agree on the subject, they make known their intentions to their parents, who are not at liberty to refuse their consent, it being a Shawanese law, that the father and mother have no dominion over

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the person of a child. All the friends assemble at the cabin of the most ancient branch of the family, without respect to nearness of kindred, and there dance and enjoy a feast of great profusion and extent. After this festival all the friends of this party retire, except four of the oldest of each side, who require the couple to stand on a mat, and there attend a discourse on conjugal affection, and the charms of a chaste and honest mind. On which the lovers break a small stick in pieces, and give the fragments to their friends, who keep them as evidence of the marriage, which cannot, while the stick can be put together, be denied. This ceremony is followed by inviting the nation to dance, sing, and amuse themselves, till a late hour. The wedding over, the bride is conducted to her parents' home, where she is visited by her husband till she bears a child: and if that event do not take place in the ordinary course of time, the parents assemble, collect the bits of broken sticks, see that they fit together, and then dissolve the marriage, by committing the testimony to the flames. Independent of this cause of dissolution, both men and women are permitted to separate at any time they think proper, giving eight days notice, in order that the bits of sticks may be collected and consumed. It is worthy of remark, that these kind of separations are attended with no sort of dispute, quarrel, or contradiction what-

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ever. The women are at liberty, as well as the men, to re-marry whom they may think proper, but in general they seldom enter into a second engagement till after the expiration of three or six months. On separation the children are equally divided: if the number be odd, the wife is allowed one more than the husband.

"Notwithstanding this facility to change, I learn from Adario that advantage is seldom taken of it—in his nation not once in ten years. And an inviolate fidelity is maintained on both sides during marriage. As soon as a wife is announced in a state of pregnancy, the matrimonial rights are suspended, and continency preserved with a religious and mystical scrupularity till nine weeks after the *accouchment*. When a woman is on the eve of that event, she retires to a private cabin, *from which men are excluded,* and delivers herself without any assistance whatever. She remains there, attended by a few female relatives, while undergoing a purification, which lasts thirty days for a girl, and continues forty for a boy; after which she returns to the cabin of her husband. The poor child no sooner appears in the world than it is plunged into moderately warm water, then bandaged gently to a plank lined with cotton, and on which it is carried with great ease from place to place; or suspended from trees in the open air. The women always nurse their own children.

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That mother would be lapidated by them as a monster, who would separate herself from her new-born child. When mothers lose their children before they are weaned, they have recourse to a very affecting and melancholy expedient; they search the woods for some young opossum, kangaroo, or other wild beast, and rear it with their milk with the utmost care and tenderness.

"The husband or wife dying, the widowhood continues six months. Mourning is not in use. In a single state, the Shawanese are susceptible of jealousy; in a married one they are ignorant of that passion; the men conceiving that no person could be found sufficiently infamous to injure his neighbour's honor, and the women would suffer death sooner than inflict on their husbands so flagitious a wound. A married woman made this beautiful reply to a person who met her in the woods, and implored her to love and look upon him: "Oulamar, *who is for ever before my eyes,* hinders me from seeing you or any other person."

"The children always take the name of the mother. On asking Adario the reason, he replied, that, as the child received its substance from the mother, it was but reasonable it should transmit her name to posterity, and be a recompence for attentions and trouble.

"When a woman loses her husband, if he have left any brothers, it is expected that she should

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marry one of them after the customary period of widowhood; and when a wife dies and leaves any sisters, it is understood that the husband should marry one.

"Among the Shawanese there are a few who observe celibacy. They are treated with great consideration:—I could not learn why. Idiots are also treated with great respect. Of the motive of this I am also ignorant. I have remarked that when once a single woman bears a child, she can never after get married; and I should have added, that, though many take drugs to prevent this misfortune, there are many who prefer pregnancy, which entitled them to lead without reproach a future life of freedom and dissipation. This class of women are called, *Tekoue ne Keoussa*, nymphs of the woods, because they are addicted to hunting, and associate with the men in all the perils and hardships of the chase. The parents never restrain them from this conduct: on the contrary, they appear to approve of it, saying their daughters are mistresses of their own persons,—that they have a right to dispose of them, and to act as they think proper. The children are reckoned legitimate, and enjoy all the privileges of those born in wedlock, with this difference, that the chiefs and elders of council are not allowed to make them their heirs, nor are they suffered to intermarry into certain families, remarkable in the nation for military valour or political wisdom."

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Mississippi.—In Major Pike's exploratory Travels through the Western Territories of North America, on the River Mississippi, near Clear River, he visited the lodge of one of the Indians of that tribe, called *Fols Avoin*, who treated him very hospitably, and, after he had been regaled with elk-soup, and had taken a walk round the other lodges contiguous, a good birth was provided for each of Mr. Pike's party, of good soft bear-skins, nicely spread, and for the Major was placed a large feather pillow. The major then proceeds:—

"I must not here omit an anecdote, which serves to characterise more particularly the manners of the people. This, in the eyes of the contracted moralist, would deform my hospitable host into a monster of libertinism, but a liberal mind would consider it as arising from the generosity of the wild savage. In the course of the day, observing a ring on one of my fingers, he enquired if it was gold? he was told it was the gift of one with whom I should be happy to be at that time. He seemed to think seriously, and at night told my interpreter, "that perhaps his father (as they called me) felt much grieved for want of a woman; if so, he could furnish him with one." He answered, that with us each man had but one wife, and that I considered it strictly my duty to remain faithful to her. This he thought strange, and replied, "that he

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knew some Americans, who in his nation had half-a-dozen during the winter." These, it was replied, were men without characters. The chief acquiesced, but said, "he liked better to have as many as he pleased."

Some of the American Indians, when they visited their mistresses previous to the marriage, placed upon her foot the *otoia*, or shoe; that for a maiden was made of wool or cotton, but for a widow it was made of reeds.

Among some of the North American savages adultery is punished in a female by her husband with the loss of hair, the nose, or perhaps life; such severity only proceeds from its having been practiced without his permission; a temporary interchange of wives being very common, and the offer of their persons considered as a necessary part of the hospitality due to strangers.

When a North American Indian marries, he immediately goes to live with the father and mother of his wife, who treat him nevertheless as a perfect stranger till after the birth of their first child; he then attaches himself more to them than his own parents, and his wife gives him no other denomination than that of the father of her child. Upon the death of his wife, it is looked upon as a duty incumbent on him to marry her sister, or he may have both at the same time if he choose; and some have three sisters, but they admit of no other relatives to their bed.

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The CHILLUCKITTEQUAW Indians are rather below the common size, with high cheek-bones, their noses pierced, and in full dress ornamented with a tapering piece of white shell or wampum, about two inches long. Their eyes are exceedingly sore and weak, many of them have only a single eye, and some are perfectly blind; their teeth prematurely decayed, and in frequent instances altogether worn away. Their general health, however, seems to be good, the only disorder that has been remarked being tumors in different parts of the body. The women are small and homely in their appearance, their legs and thighs much swelled, and their knees remarkably large; deformities which are no doubt owing to the manner in which they sit on their hams. They go nearly naked, having only a piece of leather tied round the breast, falling thence, nearly as low as the waist; a small robe about three feet square, and a piece of leather, which ill supplies the place of a cover tied between their legs. Their hair is suffered to hang loose in every direction; and, in their persons as well as in their cookery, they are filthy to a most disgusting degree. We here observe, that the women universally have their heads flattened, and in many villages we have lately seen the female children undergo the operation.

The want of proper tools to form their canoes makes them highly prized by the natives, in traffic

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it is an article of the greatest value, except a wife; so that a lover generally gives a canoe to the father in exchange for his daughter.

One of the CHOPUNNISH tribe accompanied the expedition, with his family, part of the way. The daughter of this man was about the age of puberty, and, being in the common circumstance of that age, she was not permitted to associate with the family, but slept at a distance from her father's camp, and on the route always followed at some distance alone.—This delicacy or affection is common to many of the Indian nations, among whom a girl in that state is separated from the family, and forbidden to use any article of household or kitchin furniture, or to engage in any occupation.

Captains Clarke and Lewis, in the years 1805 and 1806, undertook a perilous journey, by order of the American government, to the source of the Missouri River, and across the Continent of America to the Pacific Ocean.—They met with numerous tribes of the Indians living distinct from each other, and often at war together. They did not exceed on an average two to five hundred men, women, children, whose chief occupation was procuring a scanty and precarious subsistance by hunting or living on the roots of grasses.

We select a few of their amatory customs, as a general account of most of the tribes, many of which had never seen white men before.

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In about lat. 44, the Tetons, Indians, part of the great Sioux nation, gave a dance to welcome Captain Clarke, who says, "We ate and smoked for an hour, when it became dark: every thing was then cleared away for the dance, a large fire being made in the centre of the house, giving at once light and warmth to the ball-room. The orchestra was composed of about ten men, who played on a sort of tambourin, formed of a skin stretched across a hoop; and made a jingling noise with a long stick, to which the hoofs of deer and goats were hung; the third instrument was a small skin bag with pebbles in it: these, with five or six young men for the vocal part, made up the band. The women then came forward highly decorated; some with poles in their hands, on which were hung the scalps of their enemies; others with guns, spears, or different trophies, taken in war by their husbands, brothers, or connections. Having arranged themselves in two columns, one on each side of the fire, as soon as the music began they danced towards each other till they met in the centre, when the rattles were shaken, and they all shouted and returned back to their places. They have no step, but shuffle along the ground; nor does the music appear to be any thing more than a confusion of noises, distinguished only by hard or gentle blows upon the buffaloe skin: the song is perfectly extemporaneous. In the pauses

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of the dance any man of the company comes forward and recites, in a sort of low guttural tone, some little story or incident, which is either martial or ludicrous; or, as was the case this evening, voluptuous and indecent; this is taken up by the orchestra and dancers, who repeat it in a higher strain, and dance to it. Sometimes they alternate; the orchestra first performing, and when it ceases, the women raise their voices, and make a music more agreeable, that is, less intolerable than that of the musicians. The dances of the men, which are always separate from the women, are conducted very nearly in the same way, except that the men jump up and down instead of shuffling; and in the war dances the recitations are of a military cast. The harmony of the entertainment had nearly been disturbed by one of the musicians, who, thinking he had not received a due share of the tobacco we had distributed during the evening, put himself into a passion, broke one of the drums, threw two of them into the fire, and left the band.

The hair of the women is suffered to grow long, and is parted from the forehead across the head, at the back of which it is either collected in a kind of bag, or hangs down over the shoulders. Their moccasins are like those of the men, as are also the leggings, which do not, however, reach beyond the knee, where it is met by a long loose shift of

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skin which reaches nearly to the ancles: this is fastened over the shoulders by a string, and has no sleeves, but a few pieces of the skin hang a short distance down the arm. Sometimes a girdle fastens this skin round the waist, and over all is thrown a robe like that worn by the men. They seem fond of dress. Their lodges are very neatly constructed, in the same form as those of the Yanktons; they consist of about one hundred cabins, made of white buffaloe hides dressed, with a larger one in the centre for holding councils and dances. They are built round with poles about fifteen or twenty feet high, covered with white skins; these lodges may be taken to pieces, packed up, and carried with the nation wherever they go, by dogs which bear great burdens.

The Ricaras Indians are tall and well-proportioned, the women handsome and lively, and, as among other savages, to them falls all the drudgery of the field and the labors of procuring subsistence, except that of hunting: both sexes are poor, but kind and generous, and, although they receive with thankfulness what is given to them, do not beg as the Sioux did, though this praise should be qualified by mentioning that an axe was stolen last night from our cooks. The dress of the men is a simple pair of moccasins, leggings, and a cloth round the middle, over which a buffaloe robe is occasionally thrown, with their hair,

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arms, and ears, decorated with different ornaments. The women wear moccasins, leggings, and a long shirt made of goats' skins, generally white and fringed, which is tied round the waist; to these they add, like the men, a buffaloe robe without the hair, in summer. These women are handsomer than the Sioux; both of them are, however, disposed to be amorous, and our men found no difficulty in procuring companions for the night by means of the interpreters. These interviews were chiefly clandestine, and were, of course, to be kept a secret from the husband or relations. The point of honor, indeed, is completely reversed among the Ricaras; that the wife or the sister should submit to a stranger's embraces without the consent of her husband or brother, is a cause of great disgrace and offence, especially as, for many purposes of civility or gratitude, the husband and brother will themselves present to a stranger these females, and be gratified by attentions to them. The Sioux had offered us their squaws, or wives, but while we remained there, having declined, they followed us with offers of females for two days. The Ricaras had been equally accommodating; we had equally withstood their temptation; but such was their desire to oblige, that two very handsome young squaws were sent on board this evening, and persecuted us with civilities. The black man York participated largely in these favors; for, instead of inspiring

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any prejudice, his colour seemed to procure him additional advantages from the Indians, who desired to preserve among them some memorial of this wonderful stranger. Among other instances of attention, a Ricara invited him into his house, and, presenting his wife to him, retired to the outside of the door: while there, one of York's comrades who was looking for him came to the door, but the gallant husband would permit no interruption before a reasonable time had elapsed.

The following instances of summary justice which occurred in the Minnetaree tribe is characteristic of the Indians generally. A young Minnetaree had carried off the daughter of Cagonomokshe, (the Raven Man,) second chief of the upper village of the Mandans; the father went to the village and found his daughter, whom he brought home, and took with him a horse belonging to the offender: this reprisal satisfied the vengeance of the father and of the nation, as the young man would not dare to reclaim his horse, which from that time became the property of the injured party. The stealing of the young women is one of the most common offences against the police of the village, and the punishment of it always measured by the power or the passions of the kindred of the female. A voluntary elopement is of course more rigorously chastised. One of the wives of the Borgne deserted him in favor of a man who had

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been her lover before the marriage, and who after some time left her, and she was obliged to return to her father's house. As soon as he heard it, the Borgne walked there, and found her sitting near the fire: without noticing his wife, he began to smoke with the father; when they were joined by the old men of the village, who, knowing his temper, had followed in hopes of appeasing him. He continued to smoke quietly with them, till, rising to return, he took his wife by the hair, led her as far as the door, and with a single stroke of his tomahawk put her to death before her father's eyes: then, turning fiercely upon the spectators, he said that if any of her relations wished to avenge her, they might find him at his lodge; but the fate of the woman had not sufficient interest to excite the vengeance of the family. The caprice or the generosity of the same chief gave a very different result to a similar incident which occurred some time afterwards. Another of his wives eloped with a young man, who, not being able to support her as she wished, they both returned to the village, and she presented herself before the husband, supplicating his pardon for her conduct. The Borgne sent for the lover: at the moment when the youth expected that he would be put to death, the chief mildly asked them, if they still preserved their affection for each other; and, on their declaring that want and not a change of affection had induced

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them to return, he gave up his wife to her lover, with the liberal present of three horses, and restored them both to his favor.

The danger which attends child-birth in Europe is unknown to the females of these poor savage tribes; this is further confirmed by Captain Clarke, who says, "one of the women who had been leading two of our pack-horses halted at a rivulet about a mile behind, and sent on the two horses by a female friend; on enquiring of Cameahwait the cause of her detention, he answered, with great appearance of unconcern, that she had just stopped to lie in, but would soon overtake us. In fact, we were astonished to see her in about an hour's time come on with her newborn infant, and pass-us on her way to the camp, apparently in perfect health."

The wonderful facility with which the Indian women bring forth their children seems rather some benevolent gift of nature, in exempting them from pains which their savage state would render doubly grievous, than any result of habit. If, as has been imagined, a pure dry air or a cold and elevated country are obstacles to easy delivery, every difficult incident to that operation might be expected in this part of the continent: nor can another reason, the habit of carrying heavy burdens during pregnancy, be at all applicable to the Shoshonee women, who rarely carry any burdens,

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since this nation possesses an abundance of horses. We have, indeed, been several times informed by those conversant with Indian manners, and who asserted their knowledge of the fact, that Indian women pregnant by white men experience more difficulty in child-birth than when the father is an Indian. If this account be true, it may contribute to strengthen the belief, that the easy delivery of the Indian women is wholly constitutional.

Among the Shoshonees Indians, (a tribe of the nation called the Snake Indians,) about 400 in number, the women are fond of gaudy dresses, and each man is his own master. In their domestic economy, the man is equally sovereign. The man is the sole proprietor of his wives and daughters, and can barter them away, or dispose of them in any manner he may think proper. The children are seldom corrected; the boys, particularly, soon become their own masters; they are never whipped, for they say that it breaks their spirit, and that after being flogged, they never recover their independence of mind, even when they grow to manhood. A plurality of wives is very common; but these are not generally sisters, as among the Minnetarees and Mandans, but are purchased of different fathers. The infant daughters are often betrothed by their father to men who are grown, either for themselves or for their sons, for whom they are desirous of providing wives.

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The compensation to the father is usually made in horses or mules; and the girl remains with her parents till the age of puberty, which is thirteen or fourteen, when she is surrendered to her husband. At the same time the father often makes a present to the husband equal to what he had formerly received as the price of his daughter, though this return is optional with her parent.

Whatever imaginary pictures of the felicity of a savage life may be painted by fancy, an intelligent author, writing the history of Canada, was forcibly struck by the squallid and short lank appearance of the Canadians who came to Quebec to sell their furs and skins. Captain Lewis bears testimony to the privations of some of the Indian tribes. Speaking of the Shoshonees, he says, Drewyer, one of our people, having killed a deer, no sooner was the intelligence known to the Indians, than the whole troop dashed forward, and the Indian, behind him, being afraid of not getting his share of the feast, had lashed the horse at every step since they set off; he therefore reined him in, and ordered the Indian to stop beating him. The fellow had no idea of losing time in disputing the point, and, jumping off the horse, ran for a mile at full speed. Captain Lewis slackened his pace, and followed at a sufficient distance to observe them. When they reached the place where Drewyer had thrown out the intestines, they all

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dismounted in confusion, and ran tumbling over each other like famished dogs: each tore away whatever part he could, and instantly began to eat it: some had the liver, some the kidneys, in short no part, on which we are accustomed to look with disgust, escaped them: one of them, who had seized about nine feet of the entrails, was chewing it at one end, while with his hand he was diligently clearing his way by discharging the contents at the other. It was indeed impossible to see these wretches ravenously feeding on the filth of animals, and the blood streaming from their mouths, without deploring how nearly the condition of savages approaches that of the brute creation: yet, though suffering with hunger, they did not attempt, as they might have done, to take by force the whole deer, but contented themselves with what had been thrown away by the hunter.

The Shoshonees, whose dress is much like that of most tribes, are of a diminutive stature, thick flat ancles and feet, and generally speaking worse formed than any nation of the Indians they had seen. The dress of the men consists of a robe, a tippet, a shirt, long leggings, and moccassins. The robe is formed of skins, and reaches about the middle of the leg. The tippet is the most elegant article of the Indian dress. The neck or collar of it is a strip about four or five inches wide, cut from the back of the otter skin, the nose and

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eyes forming one extremity, and the tail another. This being dressed with the fur on, they attach to one edge of it from one hundred to two hundred and fifty little rolls of ermine skin, beginning at the ear, and proceeding towards the tail. These ermine skins are the same kind of narrow strips from the back of that animal, which are sewed round a small cord of twisted silk-grass, thick enough to make the skin taper towards the tail which hangs from the end, and are generally about the size of a large quill. These are tied at the head into little bundles, of two, three, or more, according to the caprice of the wearer, and then suspended from the collar, and a broad fringe of ermine skin is fixed, so as to cover the parts where they unite, which might have a coarse appearance. Little tassels of fringe of the same materials are also fastened to the extremities of the tail, so as to shew its black colour to greater advantage. The centre of the collar is further ornamented with the shells of the pearl-oister. Thus adorned, the collar is worn close round the neck, and the little rolls fall down over the shoulders nearly to the waist, so as to form a sort of short cloke, which has a very handsome appearance. These tippets are very highly esteemed, and are given or disposed of on important occasions only.

The shirt is a covering of dressed skins without the hair; the leggings (in the place of stockings)

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are each formed of a skin nearly entire, and reach from the ancle to the upper part of the thigh, and the legs of the skin are tucked before and behind under a girdle round the waist. It fits closely to the leg, the tail being worn upwards, and the neck, highly ornamented with fringe and porcupine quills, drags on the ground behind the heels. As the legs of the animal are tied round the girdle, the wide part of the skin is drawn so high as to conceal the parts usually kept from view, in which respect their dress is much more decent than that of any nation of Indians on the Missouri.

The dress of the women consists of the same articles as that of their husbands. The robe, though smaller, is worn in the same way: the moccasins are precisely similar. The shirt or chemise reaches half way down the leg, is in the same form, except that there is no shoulder-strap, the seam coming quite up to the shoulder; though for women who give suck both sides are open, almost down to the waist. It is also ornamented in the same way with the addition of little patches of red cloth, edged round with beads at the skirts. The chief ornament is over the breast, where there are curious figures made with the usual luxury of porcupine quills. Like the men, they have a girdle round the waist, and, when either sex wishes to disengage the arm, it is drawn up through the

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hole near the shoulder, and the lower part of the sleeve thrown behind the body.

Children alone wear beads round their necks; grown persons of both sexes prefer them suspended in little bunches from the ear, and sometimes intermixed with triangular pieces of the shell of the pearl-oister.

CANADA.—The Canadians are a swarthy people, and low in stature, their dress consisting of a kind of jacket, and when the weather is cold, a blanket coat, which they fasten round them with a worsted sash. They are seldom seen without a pipe in their mouth, even from infancy; hence it is very usual in their houses to see boys smoking. The women are extremely lively, good-natured, and obliging, but have not the least pretension to beauty. The Canadians have a very singular custom among them; at the commencement of the year, the men go round the city and salute the ladies, who sit up for three days for that purpose, and, as the inhabitants are acquainted with each other, the lady is generally saluted by the greatest part of the men; the salutation is after the French fashion, upon the cheek, when having saluted one, the lady presents the other. European ladies who are settled here, rather than appear singular, adopt this custom, only varying the salutation after the English fashion. The author of this remark, an English officer, observes, that

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he had a very great mortification in going to the house of an English merchant who had a beautiful wife; but, as the husband was there, and the salute must be given in his absence, a great disappointment ensued.

In Canada, courtship is not carried on with that coy reserve and seeming fancy which politeness has introduced among civilized nations. When a man and woman meet, though they have not seen each other before, if he be captivated with her charms, he declares his passion in the plainest manner, and they answer *yes*, or *no*, without deliberation. In Formosa, this simplicity would be considered as the greatest indelicacy.

Canada having been conquered from the French, the laws of that country are still in force. When one of the parents dies, an inventory is made of the property, and each child can immediately insist on the share of the property the law allows. The French law supposes that matrimony is a copartnership; and that, consequently, on the death of the wife, the children have a right to demand from their father the half of his property, as heirs to their mother. If the wife's relations are not on good terms with the father, a thing that sometimes happens, they find it no difficult matter to induce the children to demand *a partage*, or division, which often occasions the total ruin of the father, because he loses credit, equal, at least, to his loss

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of property, and often to a greater extent. His powers are diminished, and his children still have a claim on him for support.

One effect of this law, and not one of the least material, is, that the affection between parents and children is likely to be destroyed by it: and, in fact, it is remarked, that in this country the instances of unfeeling conduct between parents and children are extremely frequent, and a spirit of litigation is excited amongst them. One is at a loss to account for such unnatural conduct, until an acquaintance with the laws and customs of the country gives a clue to unravel the mystery.

The law, making marriage a *co-partnership,* and creating *a communité de bien,* is sanctioned by the *code of French law,* called *Coutume de Paris,* which indeed is the *text book* of the Canadian lawyer; the wife being by marriage invested with a right to half the husband's property; and, being rendered independent of him, is perhaps the remote cause that the fair sex have such influence in France; and in Canada it is well known, that a great deal of consequence, and even an air of superiority to the husband, is assumed by them. In general (if you will excuse a vulgar metaphor,) *the grey mare is the better horse.*

British subjects coming to this country are liable to the operation of all these Canadian or French laws, in the same manner that the Cana-

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dians themselves are.—They are not always aware of this circumstance; and it has created much disturbance in families. A man who has made a fortune here (a thing by the bye which does not very often happen,) conceives that he ought, as in England, to have the disposal of it as he thinks proper. No, says the Canadian law, you have a right to *one half* only; and if your wife dies, her children, or, in case you have no children, *her nearest relations* may oblige you to make *a partage*, and give them half your property, were it a hundred thousand guineas, and they the most worthless wretches in existence. Nothing can prevent this but an anti-nuptial contract of marriage, barring the *communité de bien*.

"A Canadian winter, the severity of which equals that of the most bitter climate, is truly a subject of curiosity to the natives of Britain, or to any of the southern countries of Europe. It presents a view of nature perfectly new, and a variety of phenomena so highly interesting, that they cannot fail to arrest the attention of any one at all conversant in natural philosophy. A Canadian snow storm is awful and terrific; it drives the snow along with a frightful velocity. The feathered tribe leave the country, and the hares all become white. The inhabitants of Quebec also change their appearance as much as a complete change of dress can do. The hat and *bonnet rouge* are laid

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aside, and they use fur caps, fur cloaks, fur gloves, and worsted hose, over as well as under boots. Thus defended, they venture with impunity into the severest frost.

"The snow soon covers the ground to the depth of several feet, and wheel carriages can no longer be used: the wheels would sink so deep, that it would be impossible to advance a step. In place, therefore, of wheel carriages, a sort of sledge is used, which in Canada is called a *cariole*.

"As no other sort of carriage can, however, be used in this country, custom and example reconcile one to it: all ranks use them, of one sort or other. Sometimes you see them conveying a dashing buck up one street and down another at a gallop, to the no-small annoyance of people who are fond of keeping their bones whole, a thing these gentlemen seem very careless about. Sometimes you see the close-covered family ones, conveying an old lady quietly and steadily to church, or to have a little gossiping with a friend; and sometimes you see them coming in from the country, conveying beef and mutton, turkeys and geese, for the supply of the market.

"There is a public assembly once a fortnight at Quebec, which is very well attended. If you are fond of dancing, you have an opportunity of indulging in it; if you like *a sober rubber*, you find very good whist players. The civil and

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gentlemen mix very cordially together. Such of the Canadians as can afford it, and have an inclination, join in the amusements that are going forward, particularly the assemblies and dancing parties; and, indeed, they are an acquisition, as many of the ladies want neither beauty nor the accomplishments necessary for their gracing an assembly.

"One should naturally suppose that very bad consequences would be likely to arise from being heated by dancing in so cold a climate. This, however, is not the case: both the ladies and gentlemen, in the coldest weather, are dressed in the assembly-room as thinly as they are in England in summer; and the rooms are very comfortable, being kept moderately warm by a stove. Immediately after dancing, and while very warm, the company go into the open air in the middle of the night while the cold is extreme, (from 20 to 30 degrees below the freezing point,) without next day feeling the least inconvenience. It is true, they take every precaution necessary, by clothing themselves very warmly."

MASSACHUSETS BAY.—The lower class of people here have a remarkable mode of courtship, called sometimes *tarrying*, which perhaps is borrowed from the native Americans. When a man falls in love with a woman, he first proposes his terms to the parents, without whose consent no marriage in

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the colony can take place. If they approve of him, he repairs to their house in the evening, in order to make his court to the young woman. At their usual hour, the old people and the rest of the family go to bed, leaving the lovers together. Some time after, the lovers go to bed also, and *bundle*, but without stripping themselves naked, to avoid scandal. If they are pleased with each other, the banns are published, and they are married without delay; if not, they part. Should, however, the woman prove with child, the man must marry her, or be excommunicated.

In PENNSYLVANIA, whenever two lovers meet with any very remarkable opposition from their friends, they go off on horseback, the lady riding before, and the lover behind. In this situation they repair to a magistrate, declaring that she has run away with her lover, and brought him there to be married, which is accordingly done. The same thing is a custom in the province of Old Mexico, where the bridegroom was carried off by his relations, that it might be thought he was forced into the state of wedlock, a state so beset with thorns and cares.

In NEW ENGLAND, frequently when the moon is favourable, a number of young men and women set off on sleighs about seven in the evening, to join some other party eighteen or twenty miles off, where they carouse till day-light, and return to

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their avocation as if they had rested all night. This practice would be considered dangerous in England; but after what has been said under the article of bundling, these nocturnal trips are considered innocent. Bundling has much declined along the sea-coast, but a similar practice is usual, called *tarrying*.

The criminal law in the state of New England is as severe as that of the mother country. Divorces are authorized in cases of adultery, or too near consanguinity. If a man and his wife have been parted seven years beyond sea, or if one or the other of them go upon a voyage of three years' duration, and there is reason to presume one or the other is dead, upon satisfactory evidence before a magistrate, a dissolution of the marriage takes place. Adultery was punished with death till the year 1784, but now it is changed to a public whipping, and branding with a red hot iron in the forehead.

The picture which M. Du Lac draws of the inhabitants of the United States is but little to their credit. The men are litigious, suspicious, and will not even trust their wives to go to market. "Every day," says this author, "convinces me that the women have fewer faults than the men. Balls, plays, promenades, and the toilet, entirely occupy their attention. If a young man become captivated with a lady, before he thinks of marry-

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ing her, he must provide her with every pleasure, and be necessary to all her whims. I have heard several American ladies answer to the most sincere declarations of affection, and to the most advantageous proposals of marriage, that they had not yet had time to know the world and its amusements, and that they would not retire without having enjoyed them." The young women are free when single, but slaves when married. They seldom then go out but to visit their relatives or to church, and are very much limited in their expences at home. Every lady suckles her own child. Female beauty here is of short duration, and there are few countries where the women have worse teeth than in the United States.

VIRGINIA.—Mr. Davis, in his peregrination through some of the southern states of North America as a tutor, met with many daughters of farmers and planters in the back settlements who interested him from their manners as well as persons. At a few miles from a village called Coosohatchie, on the road from Charleston to Savannah, he entered a French farmer's house where the dancing master was instructing three beautiful girls to the sound of his violin. He was delighted to find so much elegance in such a rude and lonely place, and after a good dinner with his kind host, he left the family with regret.*

* We give a description of Constance, one of the youngest of the three, and then about 15 years of age, in the writer's own words:

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While Mr. D. was at Occoquan, he met a party of Indians, composed of an elderly chief, twelve young war captains, and a couple of squaws. Of the women, the youngest was an interesting girl of seventeen; remarkably well shaped, and possessed of a profusion of hair, which in colour was raven black. She appeared such another object as the mind images Pocahontas to have been.

When he saw the squaws a second time, they were just come from their toilet. Woman throughout the world delights ever in finery; the great art is to suit the colours to the complexion.

The youngest girl would have attracted notice in any circle of Europe. She had fastened to her long dark hair a profusion of ribbons, which the bounty of the people of Occoquan had heaped upon her; and, the tresses of this Indian beauty,

Elles étoient toutes trois pleines de charmes, mais la plus jeune étoit si jolie! elle mettoit tant de graces dans sa danse et dans ses gestes, en tournoyant and en sautant egerement tantôt sur un pied, and tantôt sur l'autre! je fus stupefait d'admiration. Je la considerai dans un ravissement de cœur. De grands yeux noirs, un nez tant soit peu rétroussé, une bouche mignonne, des levres fraiches and vermeilles, une taille leste et svelte, une jambe faite au tour, le bras, la main, le pied moulés par les Graces, formoient l'assemblage le plus parfait qu'on puisse concevoir. *Constance* alloit compter quinze ans, and déja la nature lui avoit fait part de ces boutons charmans que l'Hymen seul a le droit de cueillir. Son petit corset, qui les réceloit avec peine, garantissoit ce trésor naissant de toute profanation.

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which before had been confined round her head, now rioted luxuriantly down her shoulders and back. The adjustment of her dress it might be thought she had learned from some English female of fashion; for she had left it so open before, that the most inattentive eye could not but discover the rise and fall of a bosom just beginning to fill.

The covering of this young woman's feet riveted the eye of the stranger with its novelty and splendor. Nothing could be more delicate than her mocassins. They were each of them formed of a single piece of leather, having the seams ornamented with beads and porcupine quills; while a string of scarlet ribbon confined the mocassin round the instep, and made every other part of it sit close to the foot. The mocassin was of a bright yellow, and made from the skin of a deer, which had been killed by the arrow of one of the Indian youths. "I ask pardon," says Mr. D. "for having spoken of this lady's foot, with such minuteness of investigation. A naturalist will devote a whole chapter to the examination of a bird, count the feathers in its wings, and declaim with the highest rapture on its variegated plumage; and a traveller may surely be forgiven a few remarks on the seducing foot of an Indian beauty."

In approaching Alexandria, on the River Potomac, he passed a house in which the Paphian Goddess had erected an altar. Some young women

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were bathing before the door, and who practised every allurement to make the passengers land, but their invitations were unavailing, O modesty, supreme voluptuousness of love! exclaims Mr. D. what charms does a woman lose when she renounces thee! What care, if she knew thy empire over the breast of men, would she take to preserve thee!

That in humanity and all the softer emotions the Indians of America may rival the most polished nations of the world let facts establish. When after a sanguinary war between the whites and the Indians, a treaty of peace was concluded on, no scene could be more affecting than the sensibility with which the Indians restored their captives to the British. The Indians were of the tribes of Muskingham, and the event took place in the camp of General Bouquet.

It was with eyes full of tears that the Indians brought their captives into the camp of their countrymen. They visited them from day to day, bringing the horses, furs, and skins, which they had formerly bestowed on them, while they composed part of their families; accompanied with every act that could display sincerity of affection. Nay, some even followed their white inmates to Fort Pitt, hunting for them by the way, and delighting to supply their provisions.

But a young Mingo War Captain evinced by

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his actions that the spirit of chivalry may be found in the forests of barbarous tribes. Wampanoag had formed a strong attachment for a female captive of the name of Helen Hopkins, and now, at the risk of being killed by the surviving relations of the many unhappy victims whom he had scalped, he accompanied Helen, who rode his caparisoned horse to the very frontiers of his enemies; assisting her to ford the rivers, decorating her with the plumage of the birds he killed in the woods, and throwing into his looks all the tenderness of a lover. The girl, from the prejudice of education, could not refuse to accompany the whites to Fort Pitt; but, when the party were to separate at the Ohio, all the woman rushed into her bosom; she clung to Wampanoag with distraction, called him by the endearing name of husband, and with the most bitter lamentations was torn from his arms. But the affection of Helen is less interesting than that of Pocahontas, which has lately been a subject of theatrical exhibition. Captain Smith, whose person was formed equally for love and heroism, landed in the Bay of Chesapeak in 1606, and planted the first colony on the north side of the river Powhatan, giving it the name of James-town. Shortly after, in exploring the source of one of the tributary streams, his two companions were killed, and he was captured; but not until he had dispatched six of the Indians, and wounded several

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others. In his retreat he got into a morass, and all chance of escape being gone, he surrendered, and, after being marched up and down by his savage enemies as a show, was finally adjudged to death. His head was laid on a block before Powhatan, the king, and the clubs were raised to dash out his brains. The women in vain interceded for him. The fatal blow was descending, when the young, the graceful, and beautiful, Pocahontas ran with distraction to the stone, and, getting the victim's head into her arms, laid her own upon it to receive the blow. Fair spirit! thou ministering angel at the throne of grace! if souls disengaged from their earthly bondage can witness from the bosom of eternal light what is passing here below, accept, sweet Seraph, this tribute to thy humanity.

Powhatan was not wanting in paternal feeling; his soul was devoted to his daughter Pocahontas; and so much did his ferocity relent at this display of innocent softness in a girl of fourteen, that he pronounced the prisoner's pardon, and dismissed the executioners. Indeed, every heart melted into tenderness at the scene. The joy of the successful mediator expressed itself in silence; she hung wildly on the neck of the reprieved victim, weeping with a violence that choked her utterance.

The breast of Smith did not yield to this act of female softness and humanity; it excited an emo-

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tion of gratitude, but it kindled no passion in his heart. Smith, now become a great favourite of Powhatan, returned to James-town, whither Pocahontas went, and charmed every beholder. Not long after, from some offence given by the Colonists, Powhatan would have cut them off with Smith in an ambush, but the faithful, the lovely Indian maid stole in a night of thunder, lightning, and rain, through the woods, and apprised Smith of his danger, who now made himself formidable to Powhatan. An accident soon after took place which deprived the colony of Smith's services. While lying asleep one night in his boat, a spark from a fire kindled by a boy communicated to his powder bag, which blew up, and tore the flesh from his body and thighs so as to endanger his life. On Michaelmas day, 1609, he quitted the colony, and returned to England, leaving strict charge that it should be told to the unfortunate girl that he was dead. A colonist of the name of Wright undertook the deception, which the faithful Pocahontas believed. Prostrating herself on the earth, she wept, beat her bosom, and uttered the most piercing cries.

Mr. John Rolfe, who had quitted England from an affair of honor with a superior officer, became enamoured of the maiden; her innocence and affection interested him. He stole to the spot one night when she was bathing the imaginary grave with

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her tears, and strewing flowers over it. He announced himself, and she sank into his arms. When she recovered she beheld him at her feet; she listened to his declarations of esteem and love; and after some circumstances of personal danger on both their parts, the consent of Powhatan was obtained, and she became his wife. On the 12th of June, 1616, he conveyed the lovely Indian to London, where she was caressed and esteemed by the most distinguished ladies. The father of Pocahontas having died, Rolfe was preparing to return to Virginia, to claim an immense tract by right of his bride, when, to his inexpressible grief, the woman who had been for three years the sharer of his sorrows and joys, who was every day proving more lovely and accomplished, was doomed at the age of 19 to meet the common lot of humanity! His grief was deep and sincere. She left one son, from whom are descended by the female line the respectable families of the Randolphs and Bowlings in Virginia.

The ceremony of courtship and marriage among the MORAVIANS at Bethlehem, in Connecticut, is of that nature, that domestic endearments and felicity rest wholly upon chance, as no previous intercourse takes place between the sexes, by which they may study each other's temper and disposition, the union of which is the foundation of happiness in the marriage state. When a young man

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feels an inclination to marry, he communicates his desire to the priest, (for he never sees his wife but once before the ceremony takes place, it being contrary to the principles of their religion to suppose it is from the passions of nature, but merely to uphold the society, that it may not sink into oblivion, and asks of him a girl to make his wife, when the priest consults with the superintendant of the young women, and she produces the young woman who is next in rotation for marriage. The priest presents her to the young man, and leaves them together for an hour, when he returns. If they both consent, they are married the next day; if there be any objection, both their cases are very pitiable; but especially the woman's, as she is put at the end of the list, which amounts to near sixty or seventy; nor does the poor girl stand the least chance of a husband until she arrives again at the top, unless the man feels a second inclination for marriage; for he never can obtain any other woman than the one with whom he had the first interview; and this is probably the reason why we find so many old women among the single ones. Thus marriage, and its inexpressible enjoyments, are not the result of the passions, but a mere piece of mechanism, set to work by chance, and stopt alone by necessity.

When two parties meet and are united in marriage, a house is provided for them by the society,

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which is generally a very neat habitation with a pleasant garden. Their children of either sex, at the age of six years, are taken from them and placed in two seminaries, and hence arises the cause of the little affection they feel for their offspring. When either of the parties die, if the woman, the man returns to the apartment of the single men; if the man, the widow returns to a house that is built for this purpose.

At New Orleans, the women, who in point of manners and character have a very marked superiority over the men, are divided into two ranks—the white and the brown. They have two separate ball-rooms in the city. At the white ball-room no lady of colour is admitted. A traveller speaks thus of their allurements:

"Those called the whites are principally brunettes, with deep black eyes, dark hair, and good teeth. Their persons are eminent lovely, and their movements indescribably graceful, far superior to any thing I ever witnessed in Europe. It would seem that a hot climate "calls to life each latent grace." With you the movements are rigid and the muscles unrelaxed; whereas here, the action is unrestrained, the muscles elastic, and the frame as supple as if destitute of bone. With you the form alone is fine and beautiful; but here the various charms of grace and symmetry are heightened by the most enchanting expressions of joy and ele-

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gance of motion. In the dance these fascinating endowments are peculiary displayed.

"The dress of the white ladies is very plain and simple. The robe white, fastened under the breast with a diamond pin, and the hair in the form of a coronet, connected by small bands of precious stones and pearls. The principal amusement of the young women of this place is to ride out after sun-set in small cabriolets, which they drive themselves with great ease and dexterity, a negro boy or girl, elegantly dressed, standing behind. In these excursions they are never attended by gentlemen, the loss of reputation being dreaded here more than the loss of every thing else. Their public amusements are balls and concerts, which are generally well attended; their private consist of music-parties at home and conversations round the door.

"The ladies have much more reserve than French women; they are even distant in their manners; and it is not till they take a *fantasie* for a gentleman, that they rise into friendship, and descend into familiarity with him; after that period they kindle into love without much difficulty, and give that passion more dignity and embellishment than you conceive it susceptible of in Europe. A Spanish Americaine in love soars above her former excellence, and becomes a new object in the creation: so sensible is her lover of her attractions,

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that he too changes his nature, and, forgetting that the idol of his soul is human, looks up to her as a divinity, and offers at her shrine a suite of the most profound adorations. Custom has made the church the theatre for the creation, discovery, and progress, of a first love. He who would gain the inestimable heart of a Spanish girl, must attend her through a series of fervid devotions; gaze on her in reverential silence, or at the most, in tender languishment, express, "thy image steals between my God and me." If, in the course of an affair of the heart, conducted under the sanctuary and evidence of the church, the lover were to be guilty of any act of meanness and depravity, or sully his reputation in any possible way, his mistress would tear him from her heart.

The women of colour stand next to the white in society. They are very beautiful, of a light copper colour, and tall and elegant persons. Their dress is widely different in general from that of the white ladies; their petticoats are ornamented at the bottom with gold lace or fringe richly tasselled; their slippers are composed of gold embrodery, and their stockings interwoven with the same metal, in so fanciful a manner, as to display the shape of the leg to the best advantage. A kind of jacket made of velvet, fitted tight to the shape, and laced or buttoned in front, with long points hanging down quite round the petticoat, and trim-

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med at the end with pearl tassels, is also worn and on the shoulders of the jacket is fastened a cloke made of gauze, and some such light material, which hangs as a loose train to the ground, or is occasionally fastened to the side by a clasp of jewels. Their most general head-dress is either a handkerchief of gold gauze braided in with diamonds, or else chains of gold and pearls twisted in and out through a profusion of fine black hair, which produces a pleasing effect. The bosom is covered with solitaires, composed of every different kind of jewels. Notwithstanding the beauty and wealth of these women, they are not admitted, as I before remarked, to the white assemblies. They have therefore a ball-room of their own, which is well attended, and where as beautiful persons and as graceful dancing is witnessed as in any other assemblies of the sort whatever. A distinction subsists between ladies of colour of a very singular sort; those who are but one remove from the African cast are subordinate to those who are from two or three, or more, and are interdicted by custom from intermarrying with the whites; but they are allowed, by the same authority, to become mistresses to the whites, without being dishonored in the eyes of society: that is, they are esteemed honorable and virtuous while faithful to one man; but if, in their amours, they at any time become indiscriminate, they lose the advantage of

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ranking among the virtuous, and are classed in the city books among prostitutes and slaves. This, or a native disposition to continence, has such a dominion over them, that the instances of their infidelity are very rare, though they are extremely numerous, and are mistresses to the married and unmarried, and nearly to all the strangers who resort to the town. For, though infidelity is punished among them, they are no sooner disengaged from one attachment than they are at liberty to form another. The introduction of strangers to them is attended with some ceremony, and must be through the means of the mother, or female adopted to supply her place. The inhabitants of the town never infringe their regulations, or treat them abruptly, and strangers are instructed by their acquaintance how to proceed. The Levée at sun-set is the principal market for all this traffic *de cœur*. There all the beauties assemble; and there all those who need the kind companion joyfully repair: all walk up and down for a considerable time, or sit under orange-trees occasionally, with the objects of their separate choice. Such an expression of reserve, morals, and decency, reigns over the women of every sort, that a stranger passes and repasses before he can tell the one he admires the most *qu' elle est belle comme une ange*, and so forth. To an Englishman, this timid, bashful, silent demeanour opposes dif-

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ficulties which require his utmost resolution to surmount, and he walks the Levée many a pensive evening before the sense of virtue is sufficiently consumed by the new passion of his breast to permit him to speak, or to offer terms to a parent, from which his soul shrinks, from the conviction of their being base and dishonorable. Some mothers now, on becoming acquainted with the English timidity, begin to alter their line of conduct, and suffer their daughters to remove their veil *en passant un Anglois*, or flirt their fan, or drop a handkerchief, which they receive with such gracious accents of gratitude, that a conversation may easily succeed.

The mothers always regulate the terms and make the bargain. The terms allowed the parents are generally fifty dollars a month; during which time the lover has the exclusive right to the house, where fruit, coffee, and refreshments, may at any time be had, or where he may entirely live with the utmost safety and tranquillity. Many do live in this manner, notwithstanding which, I have never heard a complaint against these interesting females. In proportion as they advance in age they enter into service, &c. and are respected as much as when in their virgin state.

Negresses and female Mestizes next follow; the first are principally employed as servants, of which every family has a considerable number; the se-

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cond perform all kinds of laborious work, such as washing, and retailing fruit through the city in the hottest weather; and being considered as a cast too degraded to enter into the marriage state, they follow a legal kind of prostitution, without deeming it any disparagement to their virtue or to their honor.

SOUTH AMERICA.

The Peruvians had communities of nuns among them, who devoted a perpetual virginity to the Sun. To be certain of their purity, they chose them under eight years of age; those at Cusco were designed for the Sun's wives, and for this reason none were admitted but daughters of the Incas of the blood royal. The most ancient was chosen Abbess, and they were not suffered to see man or woman. The breaking of their vow of chastity was attended with dreadful consequences to them and their relations, but such an instance is not known to have occurred.—The general convents of the empire might be considered as so many seraglios;

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they were selected for their beauty, and trained up as mistresses for the Incas, whenever they chose to select them. Such as were thus honored, and had had any connection with him, were not allowed to return home, but attended as ladies of the bed-chamber to the Queen, till such time as they were permitted to return home to their own country, where, having been one of the Inca's wives, they were treated with great respect. Those who remained unnoticed by the King were, after his death, made *mamacunas*, or women acting as mothers; they educated the younger noviciates.

The Incas celebrated marriage in the following singular manner:—The King, in whose person was vested the highest dignities of chief priest of the sun and king of men, convoked annually to Cusco all the marriageable young women of his family. The stated age for the former was twenty-four years; for the latter, eighteen. They were not permitted to marry earlier, as not being considered before that period capable of managing their families. The Inca being seated, the parties who had agreed to an union stood by each other, forming a circle round him. After calling them by name, he joined their hands, and exacted a promise of mutual fidelity from them; he then delivered them to their parents. The celebration of the wedding was kept at the bridegroom's father's, and continued for two or three days. Such were

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the only marriages among that class deemed lawful.

The sons and daughters of citizens were married by priests, according to the division of the several districts in higher and lower Cusco. The moveables and utensils of the houses of the new-married couple were supplied by their relations, every one bestowing according to his circumstances. The governors and *curacas* were obliged, by their offices, to marry after the same forms the young men and maidens of the provinces, &c. over which they presided; for, being considered as lords and fathers of the districts entrusted to their care, they were bound to assist in person to solemnize the marriages.

Marriages between persons in the first degree of consanguinity in the first line, or even in the collateral, was never permitted, except to the Incas, the legitimate heirs of the empire, and the sovereign alone espoused his own sister. The vanity of those princes who considered themselves little inferor to divinities induced them to establish this law, to the exclusion of the rest of the family, that the race of the sun might be more pure in the blood of the monarch. The elder brother was heir to the crown, and married his own sister; if he had no sister, he married the next of the blood royal, no matter how nearly related. In case his sister brought no issue, he married them all, one

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after the other. The Inca Garcillasso de la Vega affirms, that this ceremony is as ancient as the foundation of the Peruvian Monarchy, and that it was instituted by *Mango Capac*, the founder of the empire. Acosta, on the contrary, attributes it to one of their latest *Incas*, and with a zeal dictated by religious, but perhaps more by interested motives, in wishing to extenuate the cruelties inflicted by his countrymen on the innocent people, says, that it drew upon the royal family, and upon the different branches of the empire, the wrath of heaven, which delivered them over a prey to the Spaniards, the instrument of its vengeance.

In Mexico, marriages are celebrated by the authority of the priests; an instrument was drawn up, specifying the particulars of the wife's fortune, which, in case of separation, he must return; in which case the husband takes the boys, and the wife the girls, and after such separation they must not live together again on pain of death. When the articles of marriage are fully arranged, the parties went to the temple, where they communicated to the priest the particulars of their resolution. He thereupon laid hold of a corner of her veil and of the husband's mantle, and tied them together to indicate that they should remain inseparable. In this manner they returned to their house, accompanied by the priest, and afterwards approached a fire, which had been kindled for the

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occasion, and was considered the mediator of all family discontent. Having followed the priest seven times round the fire, they seated so as each should be equally warmed thereby, which they conceived to be the completion of matrimony. In the early part of the night, the bride, conducted by several of her own sex, each with a torch in her hand, went to the bridegroom's abode, where a marriage festival was prepared, which, being ended, the bridegroom retired.

Divorces were very common in Mexico, and easily effected, but afterwards they were forbidden on pain of death to cohabit together. The woman took charge of her female children. Newborn infants were taken to the temple, where they under went a kind of circumcision, water was thrown on it, and the name given. The athletic exercises they inured their youth to, much resembled those of the Greeks and Romans. They had public schools, and filial obedience was strictly enforced. There were also colleges of matrons for the education of young ladies of quality.

NICARAGUA.—Polygamy is allowed, but only one lawful wife is admitted. The priest takes the young parties, when he marries them, by the little finger, and leads them to an apartment near a fire, lighted for that purpose; he next instructs her in her duties, and, after the fire is extinguished, they are considered man and wife. Should she prove

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not to be a virgin, she is divorced and prohibited from marrying again; but yet, on certain festivals, the husband allows his spouse the liberty of a deputy.

It may be proper to observe here that many of the customs of the numerous Indian tribes are only to be found in their native state, not where they are placed under Christian servitude or control.

PANAMA, CUMANA, CARACCAS, &c.—The young women wear the apron when of the age of puberty, and the courtship does not extend beyond asking the question. The fathers on each side dance at the festive ceremony; the bridegroom then runs to the field, and with his attendants cuts down the trees which cover the spot of ground where the new-married couple are to lodge, and, while the men are clearing the ground, the bride and her train sow grain there.—The savages of New Grenada bury the child with the mother if she dies in child-bed, to prevent its being an orphan.

In PARIA the marriage ceremony consists in cutting off the hair from the forehead of the bride and bridegroom.—The priest gives his blessing, and a gluttonous festival concludes the business.

Mr. Humboldt in his scientific voyage observes: "The banks of the Manzanaries are very pleasant, and shadowed by mimosas, erythrinas, cei-

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bas, and other trees of gigantic growth. A river, the temperature of which, in the season of the floods, descends as low as twenty-two degrees, when the air is at thirty and thirty-three degrees, is an inestimable benefit, in a country where the heats are excessive during the whole year, and where it is so agreeable to bathe several times in the day. The children pass, as it were, a part of their lives in the water: the whole of the inhabitants, even the women of the most opulent families, know how to swim; and in a country where man is so near the state of nature, one of the first questions asked at first meeting in the morning is, whether the water is cooler than the preceding evening. The mode of bathing is various enough. We every evening visited a very respectable society, in the suburb of the Guayquerias. In a fine moon-light night, chairs were placed in the water; the men and women were lightly clothed, as in some baths of the north of Europe; and the family and strangers, assembled in the river, passed some hours in smoking segars, and in talking, according to the custom of the country, of the extreme dryness of the season, of the abundant rains in the neighbouring districts, and particularly of the luxuries of which the ladies of Cumana accuse those of the Caraccas and Havannah. The company were under no apprehensions from the bavas, or small crocodiles, which are now ex-

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tremely scarce, and which approach men without attacking them."

The country being Roman Catholic, the marriage rites of the Spaniards are conformable to the rubrics of that church.

The TLASCALANS used to shave the heads of the new-married couple, to denote that all useful sports should in the married state be abandoned. In one province of the Mexican empire it was customary to carry the bridegroom to be married, that it might seem as if against his consent.

In the province of PANUCO, a husband purchased his wife, and her father did not speak to his son-in-law for the first year of his marriage. The husband and wife did not cohabit for two years after the birth of their first child. The Macatecas, another province of Mexico, fasted, prayed, and sacrificed to their gods for twenty days after marriage, and likewise drew from themselves blood, with which they sprinkled their idols. The mutual consent of the parties was all that was requisite for a separation; but they were on pain of death prohibed from a re-union; a stature, whose penalties were so severe, rendered divorces unfrequent. Female chastity was held in high estimation, and a breach of conjugal fidelity was regarded as highly criminal.

In NEW GRENADA, where polygamy is allowed, the ties of consanguinity are respected. The Ca-

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cique has usually a greater number of wives than any other of the people; and his successors are chosen from among the children of her to whom he was most attached.

The CARIBANIANS allowed the practice of polygamy to its fullest extent, and a *cacique* frequently distributed his wives into different parts of the country. Feasting and dancing was introduced at the marriage ceremony, and the hair of the parties was cut off. The bride was obliged to pass the first night with the priest, as a form essentially necessary to constitute the legality of the marriage, which part being omitted, she was only considered as a concubine. Among the natives of America, it does not appear customary for a father to bestow any portion with his daughter. The practice of receiving a dower with a wife, which is not always productive of felicity in wedlock, prevails only in a degree as society has made advances in civilization, the arts, and a taste for luxury.

CARIBBEES.—They are jealous of their wives, and will sacrifice them to their fury without any risk of being called to account for it. Notwithstanding the state of absolute slavery in which the married women are kept, they are both dutiful and faithful. Their young girls about twelve years of age wear the apron as a characteristic of modesty and chastity. In the Lucayan islands,

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when the girls are marriageable, the relations meet together and make a feast, and a cotton net is given her to wear round her waist, before which she was absolutely naked. The Caribbee young women are kept from the company of young men, but they seldom arrive at that age without being attacked by some savage, who at the proper age takes her for his wife. It sometimes happens that a Caribbee demands the offspring of a woman with child, provided it be a girl, which if granted, the abdomen of the women is marked to that effect. A father, here, as in other places, keeps fast for 30 or 40 days, and withdraws from society on the birth of a son, and some travellers relate that he keeps his bed, and acts the part of a lying-in woman. When a child is born it is bathed, in water, and the mother begins to flatten its forehead, and squash its face. At two years old they perform the ceremony of cutting off its hair.

The custom of espousing a pluralty of wives prevails among the natives of DARIEN; and the husbands have the privilege of selling their partners whenever they cease to be agreeable. Prostitution before marriage is said to be frequent, but as pregnancy is looked upon as ignominous then, they take every method of prevention. Attachment to each other from mutual affection is not necessary for forming engagements between the sexes; their gallantry extends no farther than to

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a proposal of marriage from the man, or the woman, it not being considered a mark of forwardness for the latter openly to declare her inclination. A present is brought to the door of the cabin of the bridegroom, by each guest invited to the marriage. The parties are conducted by their fathers into the cabin, the father of the bridegroom commencing the ceremony by an oration. He holds in his hands a bow, and arrows with the points directed towards the young couple; he dances until he becomes heated and fatigued, and afterwards, kneeling down, he presents his son to the bride, whose father also performs the same gestures which the other exhibited. When the ceremony is concluded, a party of men begin to cut down trees and clear a spot of ground, on which they plant Indian corn for the future support of the young couple.

The young women among the CHAWANONS, who have any pretensions to beauty, practise a peculiar kind of coquetry. As soon as they arrive at the age of puberty, which commonly happens before they are twelve years of age, they either keep themselves quite secluded at home, or muffle themselves up so that when they go abroad it is impossible to see any thing but their eyes. On these indications of beauty they are eagerly sought in marriage, and those men who have the greatest reputation as warriors or hunters, generally obtain

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the consent of the family. After this the lover repairs to his cabin, where the beauty is lying closely enveloped on her couch; he gently approaches and uncovers her face, so that she may see his person, which, if it be to her mind, she gives a smile of approbation that invites the youth to lie down by her side; should his person not please her, she again conceals her face more closely than before. The lover instantly retires, and no longer thinks of gratifying his passion, which among this people is only approved when reciprocally felt. When the nuptial ceremony is ended, the new son-in-law is admitted into the cabin of his wife's father; but he must engage in the chase for the benefit of his father-in-law, till the birth of his first child. He has the power of marrying all his wife's sisters as they arrive at puberty, or of disposing of them to whom he pleases. The young savage seldom lives long with his first wife. Often before he is thirty or thirty-five, he has married and abandoned a dozen.

Among the CHACONESE, it was common for the females to propose matches as well as the men. With the *caciques,* or chiefs, it was lawful to marry the widow of a deceased brother, but it seldom was carried into practice; the Indians not approving of matches between relations, and ever since the introduction of Christianity they do not often marry within the degrees allowed by Chris-

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tians. The women prick their faces, necks, and breasts, in order to mark them with a certain dye which they use as an ornament; they are very jealous of their husbands, but entertain little affection for their offspring. The husband, when his wife is brought to bed, observes a most rigorous fast, during which fast they neither hunted nor conversed with any one, it being their firm belief that the life of the child depends on their strict performance thereof. The ceremony they observed in giving names to their children was as follows:—A prisoner of war was plentifully entertained for several days previous to the naming of their children; on the appointed day his throat was cut; as soon as he was dead, all who were present touched the body, during which time they gave names to such childen as had not received any. This done, the body was cut up, every family taking a piece thereof, which they boiled, and each person of a family taking some of the liquor, not excepting children at the breast.

In California, the men have sacrificed much more to Christianity than the women. Peyrouse informs us they were formerly given to polygamy, and were even in the habit of espousing all the sisters of a family. The women, on the other hand, have acquired the privilege of receiving the caresses of one man. Some confess, however, that notwithstanding the unanimous report of the mission-

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aries on polygamy, it cannot be conceived that it could be an established custom of a savage nation; for the number of men there, being pretty nearly equal to the women, a forced continence must have been the consequence to many, unless that conjugal fidelity had been less rigorously observed there than in the missions where the religious have constituted themselves the guardians of the women's virtue. An hour after supper they have the care of shutting up, under lock and key, all those whose husbands are absent, as well as the young girls above nine years of age, and during the day they are entrusted to the care of matrons. So many precautions are still insufficient; and we see men in the stocks, and women in irons, for having deceived the vigilance of these female Argusses.

The women mourn six months for the death of their husband, after which period they are permitted to marry again. The crime of adultery is punished with death in this country.

The ABISSANS sometimes practice polygamy, but not in general. The women often kill their children, that their whole attention may be bestowed upon their husbands. They marry at the age of from twenty to twenty-five. The girls are bought of their parents for about four horses. Their clothes are of various colours.

The OTTOMAQUES are the only Indians who admit their women to participate in their amuse-

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ments. Among them, or elsewhere, the whole weight of domestic labour falls upon the female; but they are at least allowed to associate in their public diversions. They are beside the only tribe among whom the practice of polygamy is not admitted. A singular custom also prevails with them, of always uniting a young man to an old woman, or a young woman to an old man. The reason they give for such alliances is, that the discretion of the elder one shall curb the impetuosity of the younger.

At DEMERARY, the commissary court grants licences for marriage. Those who approach the altar of Hymen are generally people of colour, who, in conformity with the laws, are obliged to receive permission from this court, for which they pay the extravagant fee of one hundred and ten guilders. They are also obliged to have the intended marriage advertised in the Colonial Gazette. This form of marriage, though strictly binding under the colonial law, seldom satisfies without having recourse to a clergyman. An English gentleman, who was on the point of marriage with a Dutch lady, attempted to break through this law, intending to be married according to the form of the Church of England; when the Vice President, fearful of losing his fees, very charitably informed him, that, if he deviated in the least from the established custom, he would publish through the

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colony that they were living in a state of incontinency, and the consequent illegality of their marriage.

Mr. Bolingbroke, in his entertaining voyage to Guyana, speaking of Demerary, says—"Family love, rare among us, is a natural virtue among them, of which all partake. Friendships may vie with those of fabulous antiquity; and, where such friendships are seen to grow, the families concerned congratulate themselves as upon an acquisition that promises to them a mutual strength, and to their nation the greatest honor and advantage.

"Agriculture, and the common domestic concerns, are the chief employment of the Indian wife. She plants yams, cassada, and maniac, in sufficient quantity to supply the family with bread, and with piworree, a kind of fermented liquor. The men are employed chiefly in hunting or fishing. No particular hour is allowed for meals, as the Indian eats when he is hungry.

"The females of Guyana endure little pain or after-illness from parturition. As soon as the labour is over, the mother and child are plunged in water, and the woman immediately goes about her usual occupations. Little care is taken of their offspring during infancy. The males, as soon as they are old enough, go hunting with their father, and the females learn the domestic duties of the mother. Indolence is an universally prevailing feature in

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the Indian character; and, although the yam is so plentiful, and the earth so fruitful, that the greater part of their time is unoccupied, except by amusement, yet they are often in want of their usual sustenance. Their indolence is so great, that they spend a much greater part of their time in their hammocks than in active pleasures. Here an Indian will sit a long time picking the hairs out of his head, and then admiring himself in a looking-glass; then he will take a flute, and play upon it for some time; then he will eat, converse, and go to sleep. They are very expert swimmers, and are very fond of the exercise. Large companies of men and women bathe in the rivers several times a day, without the least regard to the indiscriminate mixture of the sexes; and sometimes they form large parties at each other's houses, when they divert themselves with stories, dancing, laughing, and drunkenness, which is frequently productive of serious disputes."

The native inhabitants of SURINAM, like the other tribes of Americans, conceive it a rite of hospitality to offer strangers their wives or daughters, and Mr. Stedman, in his interesting narrative, gives us the following entertaining account of the presentation of a young girl to him by her own mother.

"On the morning of the 22d, an elderly negro woman, with a black girl about fourteen, enter-

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ing my apartment, it would be difficult to express my astonishment when she gravely presented me her daughter, to become what she was pleased to term my wife. I had so little gallantry, however, as to reject the offer with a loud laugh; but at the same time accompanied the refusal with a small but welcome present, with which they appeared perfectly satisfied, and departed with every possible demonstration of gratitude and respect. The girls here, who voluntarily enter into those connections, are sometimes Mulattoes, sometimes Indians, and often negroes. They all exult in the circumstance of living with an European, whom, in general, they serve with the utmost tenderness and fidelity, and they tacitly reprove those numerous fair ones who break through ties more sacred and more solemn. Young women of this description cannot, indeed, be married, or connected in any other way, as most of them are born and trained up in a state of slavery; and so little is the practice condemned, that, while they continue faithful and constant to the partner by whom they are chosen, they are countenanced and encouraged by their nearest relatives and friends, who call this a lawful marriage; nay, even the clergy avail themselves of this custom without restraint. Many of the sable-coloured beauties will, however, follow their own penchant without any restraint whatever, refusing with contempt the golden bribes of

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some, while on others they bestow their favors for a dram, or a broken tobacco-pipe, or indeed for nothing. Dissipation and luxury appear to be congenial to the inhabitants of this climate, to which great numbers annually fall victims. Their fatal consequences are, indeed, too visible in the men, who have over-indulged themselves in sensual pleasures, and whose appearances are withered and enervated in the extreme; nor do the generality of Creole females exhibit an appearance more alluring; they are languid, their complexions are sallow, and the skin even of the young ladies frequently appears shrivelled. This, however, is not the case with all; and there are some who, preserving a glow of health in their lovely countenances, are entitled to contend for the prize of beauty with the fairest European. But, alas! the numbers of the last are so small, that the colonists, in their amours, prefer the Indian and Mulatto girls on account of their remarkable neatness and cleanliness, health and vivacity. From the excesses of the husbands, the Creole ladies generally appear in mourning weeds at a very early period, with the agreeable privilege of making another choice in hopes of a better partner, nor indeed are they ever long without another mate. Such is the superior longevity of females at Surinam, (owing, as before mentioned, to the excesses,) that widows may frequently be met with

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who have buried four husbands; but you will scarcely ever meet with a man who has survived two wives. The ladies do not, however, always bear with the most becoming patience the slights and insults they thus meet with in the expectation of a sudden relief, but mostly persecute their successful sable rivals with the most implacable hatred, and even on bare suspicion with the most unrelenting cruelty; while they chastise their partners, not only with an ineffable show of contempt, but also with giving, in public, the most unequivocal marks of preference towards those gentlemen who newly arrive from Europe, which occasions the trite proverb and observation in the colony, that the tropical ladies and the mosquitoes have an instinctive preference for the newly-arrived Europeans. This partiality is indeed so very extreme, and the proofs of it so very numerous and apparent, that some command of temper is necessary to prevent that disgust which such a behaviour must naturely excite, particularly where the object is not very inviting; nay, it was once publicly reported at Paramaribo, that two of these tropical Amazons had fought a duel for one of our officers.

"In this colony, when a negro is purchased, and attached to any estate, he acquires a right of settlement, and in youth and old age is maintained, clothed, and lodged. The old settled estates can

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boast of having reared negroes of three and four generations. Some negroes, not being able to accommodate themselves with wives on the estate where they were setted, were sent for to Stabroek, and taken to a sale-room, where a cargo of negroes was just landed, and there made choice of wives, which their masters paid for. Two chose pretty women, and the third an ordinary one. On asking him why he did not prefer a handsome wife, he replied, "No, massa, me no want wife for handsome, me want her for to do me good, and work for massa as well as me." She was a stout young woman, and turned out much better than the other two."

When an Indian of GUYANA marries, he is perfectly indifferent about the virginity of his wife; but after his marriage he expects fidelity to his bed; and so strong is the influence of opinion, that adultery is very uncommon, although it is not forbidden by any part of their religious tenets. Polygamy is universally allowed; but an Indian is never seen with two young wives; the only case in which he takes a second, is when the first has become old.

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BRAZIL.

The native Brazilians differ very little in stature or complexion from the Portuguese themselves; but some of the tribes greatly exceed them in strength and vigour.

At the period this country was discovered, some of the natives lived in villages, and others roamed about according to their caprice or their necessities. These villages consisted, however, only of three or four very large houses, in each of which lived a whole family or tribe, under a species of patriarchal government.

The Portuguese and Dutch writers give the name of *Tapuyers* to the native inhabitants of the northern part of Brazil; and that of *Tupinambies*, or *Tupanamboys*, to those who dwell in the south; but divide these again into several petty nations, each having a different dialect, though their manners and customs were nearly similar. "Every colony of this vast continent," says the Abbé Raynal, "had its own idioms; but not one of them had any words to convey general or abstract ideas. This poverty of language, which is common to all the nations of South America, affords a con-

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vincing proof of the little progress the human understanding had made in these countries. The analogy between the words in the several languages of this continent shews, that the reciprocal transmigration of these savages had been frequent."

The *Tapuyers* are in general tall, and from living under the equator, of a dark copper colour; their hair, which is black, hangs over their shoulders, but they have no beards or hair on any part of their body. They go naked, the women only concealing certain parts of their bodies with leaves, which they fasten to a cord or small rope, tied round the waist like a girdle. The men employ a little bag or net, formed of the bark of trees, with the same intention, and wear on the head a cap or coronet of feathers. Their ornaments consist of glittering stones, hanging to their lips and nostrils, and bracelets of feathers on their arms; some of them paint their bodies of various colours; while others, rubbing themselves with gum, attach by this means to their skin feathers of different birds, which give them, when viewed at a distance, a very motley appearance.

The *Tupinambies*, on the contrary, are of a moderate stature, and of a lighter complexion than their more northern neighbours, who are not, however, so dark as the African negroes under the same degree of latitude. The Tupinambies resemble them in their flat noses, which being esteemed

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a beauty, are produced by art during infancy. The hair of their head, which is black, is long and lank, but like the Tapuyers, they have no hair on their faces or any part of the body.

Before the arrival of the Portuguese, they were masters of the arts of spinning, weaving, and building houses; they also formed arms, which consisted of bows, arrows, lances, and darts. They pretended to have a knowledge of the virtues of herbs, some of which they administered with success to the sick.

The Brazilians are extremely fond of dancing; their songs, however, consist of one monotonous tone, without the least modulation, and generally turn on the subject of love and war.

Polygamy was universal among the Brazilian tribes: each individual espoused as many wives as his fancy dictated, and repudiated them with equal facility: but a violation of the marriage vow by the latter was punished with death.

These women are extremely prolific, and seldom miscarry. Child-birth among them is not attended with the consequences which result from it in civilized states; for no sooner are they delivered, than, proceeding to the next river without assistance, they bathe their bodies, and hanging the child to their neck in a kind of scarf, return to their ordinary occupations without experiencing the slightest inconvenience.

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In the Brazils and among some tribes of the Canadians, the sex, during the menstrual time, are shut up in a little hut by themselves; and, contrary to common custom in the Brazils, when a young virgin becomes marriageable, they burn or cut off her hair, make incisons from her shoulders to her waist, which is daubed with a corrosive powder. After a month, the incisions are repeated, and on the third she begins to appear abroad, when she is reckoned a delicious morsel for the arms of an ardent lover.

Mothers lament the death of their infants by howling and crying for three or four days; but on the death of their parents they pull out the hair of their head, and strew it over the body, which they regard with the most tender emotions, recounting the exploits of the deceased with complacency, and celebrating their virtues with transport.

The Brazilian wives constantly follow their husbands, whether they go to war or the chace. While the men carry only their arms, the poor females are loaded not only with their children, but also with the provisions and other articles necessary during the journey. Towards night they fasten their hammocks on trees, or long poles, and defend them from the rain by the leaves of palm-trees. These hammocks constitute the chief part of their furniture; they are made of cotton, formed into a kind of net-work, being commonly six or

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seven feet long, and about four in breadth, though some tribes make them so large as to contain four, or even sometimes six persons. Their cans, cups, &c. are made of calabashes, some of which are so large as to contain thirty quarts. It is a custom among the Brazilians to eat and drink at different hours: during their meals they resign every idea of care; even their vengeance is forgotten until their appetites are satisfied.

Hospitality universally prevailed among the natives, and before distrust and suspicion were introduced into their minds by the conduct of the Europeans, strangers were every where received among them with kindness and civility. Wherever they came, they were surrounded by the women, who washed their feet, and welcomed them with expressions of the greatest kindness. Neither expence nor trouble was spared in their entertainment, and it would have been regarded as an unpardonable insult, had they left the family in which they were first received, in hopes of better accommodation.

Pigafetta, in his voyage round the world, remarks, that, when he was at the Brazils, the natives universally, for a hatchet or cutlas, offered them one or more of their daughters, but never their wives, nor indeed would the latter consent to have connexion with any but their husbands; for, notwithstanding the freedom allowed to unmarried

girls, when married, so great is their modesty, that they never submit to the embraces even of those to whom they are espoused, but under the veil of night. They are subject to the most laborious toil, but are always accompanied by their husbands, who are extremely jealous. Their simplicity is easily demonstrated by their supposing that the boats, which either hung from the sides of or followed the ship, were children of the vessel, and nourished from the hull.

Such were the Brazilians at the period their country was discovered by the Portuguese: a tractable and ingenious people, ready to learn any art or science they might have been inclined to introduce among them. They were, it is true, not much disposed to labour, for their desires were few and easily gratified. While they were treated with kindness, they offered no objection to the occupation of lands by the strangers, wherever they might choose.

Though the professed motive for the conquest of this country was that of converting the natives to Christianity, and liberal provision has been made for maintaining friars to preach the Gospel to the Indians, yet of late years not one of these fathers has engaged in this dangerous and perhaps hopeless undertaking. At the period Sir George Staunton visited this country, a few Italian missionaries, residing at Rio, he informs us, took some pains to

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send among the Indians such of their tribe who frequented this city, as they were enabled to gain over to their faith, by presents, as well as by persuasion, in order by that means to endeavour to convert the Indians scattered throughout the country.

The Benedictines alone have more than a thousand negroes on their different plantations. These fathers are of opinion that the mulattoes, or the offspring between blacks and whites, are generally endowed with much intelligence and ingenuity. Some of these children they have educated and instructed with much care and success; and one of the friars, with great triumph, mentioned to Sir George Staunton, during his stay at Brazil, that a person of a mixed breed had been lately promoted to a learned professorship at Lisbon.

Such of the negroes, as well as the mulattoes, who have purchased their liberty, enjoy all the rights of citizens, but they are excluded from the priesthood, and from any civil employment under government, nor can they hold a commission in the army, except in their own battalions. The colonists seldom or never marry a negro woman, confining themselves merely to forming with them illicit connexions, which are sanctioned by the manners of the country. These unfortunate beings are accused by their tyrants of almost every crime, and that they are addicted to the vices of their situation, we do not pretend to deny. Be that, however, as it may.

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the testimony of men, who have degraded the dignity of their nature by trafficking in human flesh, can never be of much weight, since individuals are too apt to calumniate and misrepresent those they have injured, as if, by aggravating their errors or crimes, they could justify, or at least palliate their own.

As Rio de Janeiro, previous to the late political changes in Europe, was the principal depot of the riches which flowed from Brazil to Portugal, and the harbour to which the fleets destined to supply this part of the New World with European commodities proceeded, it may easily be conceived that the morals of the inhabitants of this commercial city must be similar to those of other opulent capitals; and in fact indolence, dishonesty, a spirit of revenge, and excesses of every kind, are not unfrequent among the great body of the people, while the higher orders indulge in every luxury which wealth can procure. The men are accused of yielding to the indulgence of depraved and unnatural appetites, and the ladies of abandoning that modesty and reserve which prove the chief ornament of the female character. This censure may perhaps appear to be too indiscriminate, and probably originates from the singular custom which prevails among the ladies in this city, of exchanging bunches of flowers, which they carry in their hands, with those gentlemen, though total

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strangers, whom they chance to meet in the streets. They are also in the habit, when seated at the balconies surrounding their houses, either alone or attended by their slaves, to throw flowers on any one passing beneath, whom caprice or a transient liking leads them to distinguish. Doubtless more intimate connexions frequently result from this custom; yet, perhaps, it would be unfair to conclude from it, that a spirit of intrigue is universal among the Portuguese ladies of Rio. It is well known that in Lisbon the ladies amuse themselves on particular days, termed *days of intrusion,* by throwing nosegays from their balconies at the passengers; and it has been probably in imitation of their manners, that this practice has been adopted by the females in that part of the new world.

Many of these females have fine dark eyes and animated countenances. They generally have the head uncovered, and wear their hair hanging down in tresses, tied with ribbands, and ornamented with flowers. They are regular in their attendance in the churches both at matins and vespers; and during the rest of the day they generally remain seated at their windows. In the evening they amuse themselves by playing on the harpsicord or guitar, when the doors and windows are thrown open to admit the fresh breeze; and if a stranger happens to pass at the time, and stop to listen to the music, it is not unusual for the

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father, husband, or brother, of the fair musician, politely to invite him to their house.

The men, even of the lowest order, are usually covered with clokes when they go abroad; and the middling and higher ranks never appear in public without swords. Both sexes are fond of operas, plays, and masquerades. They also frequent a public garden, situated by the sea-side, near the extremity of the city. This garden is laid out in grass-plots, shrubberies, and parterres, interspersed with trees, whose luxuriant foliage affords a refreshing shade from the rays of the sun. In alcoves or bowers of wooden frame-work painted green, and adorned with a profusion of the most beautiful and odoriferous plants of the tropical climates, the fashionable parties of Rio repose after the fatigue of their evening walks. During the dry season these alcoves are generally filled with company, who partake of an elegant supper, according to the Portuguese fashion, during which they are entertained with music, and sometimes fire works; and they often protract their amusements to an early hour on the following morning.

The chief amusements of the citizens are the feasts of the different saints, and other religious ceremonies and processions. Scarcely a day passes without the celebration of some of these festivals, in which the extremes of devotion and pleasure are united. After leaving the church on such occa-

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sions, they usually visit each other, when they indulge in the excesses of the table, at the same time swallowing copious draughts of wine. London ale and porter are sometimes introduced, as a great luxury, at the tables of the most wealthy inhabitants; but, being contraband articles, they are difficult to procure, and bear a very high price.

After the spirits of the company have attained a certain pitch of elevation, music is introduced, which generally consists of a guitar, or a wretched violin, which such of the guests as are disposed accompany with their voice. The chief amusement, however, at these entertainments is the Brazilian dance, which appears to be a mixture of that of Africa with the Spanish fandango. It is performed by an individual of each sex, moving their bodies to the monotonous tones of an instrument, always in one measure, and with scarcely without any action of the legs or feet. The spectators seem delighted with the performance, and cheer the dancers with the most clamorous marks of approbation. This national dance, which may not inaptly be compared to the dancing girls in Bengal, is indulged in by all ranks of the citizens, though among the higher and more enlightened classes of the Bahians it has, in a great measure, given place to minutes and contre dances.

The dress of the ladies consists of a thin muslin petticoat, which is worn over a chemise of the same

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fabric, usually ornamented with needle-work. The hair, which is suffered to grow to a great length, is fastened in a knot on the crown of the head, and loaded with powder of tapioca. When attending mass, a deep black silk mantle is worn over the head, and reaches nearly to the feet. Their chief ornament consists of a gold chain, passed two or three times round the neck, and handing down the bosom. To this are suspended a crucifix, the figure of some favorite saints, or two gold scapularies, here termed *bentos*, which are supposed to guard the wearer against demoniacal influence. Within these scapularies, which open like a locket, are frequently inclosed *charms* to cure or prevent particular diseases, or to ward off any threatened disaster. The superior workmanship of these chains, and the number and value of the ornaments attached to them, indicate the rank of the wearer.

Both sexes permit the nails of the forefinger and thumb to grow to a great length; they are then cut to a sharp point; and this absurd custom serves to mark the high rank of those who have adopted it. This sharp point, which to an European would prove extremely inconvenient, answers several useful purposes to the Brazilian.

The state of ignorance and subjection in which the females are kept affords a great impediment to the pleasures of society at Bahia. They are not permitted to pass through the streets without be-

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ing shut up in a chair or cabriole; for although the men are superstitious to a degree of fanaticism, they will scarcely permit their wives or daughters to go to church, covered with their clokes, on high festivals; and no one is suffered to see them, even at their own houses, except the most intimate friends of the family. Among a few of the more enlightened and higher order of citizens, this separation of the sexes is not enforced with the same rigor as formerly; yet even a partial adherence to this custom is a great deprivation of enjoyment to those accustomed to the refined manners of civilized society.

"This restraint on the females," says the Abbé Raynal, when considering this subject, "which is the effect of an ungovernable jealousy, does not prevent them from carrying on intrigues, though they are sure of being stabbed upon the slightest suspicion. By a lenity more judicious, perhaps, than our's, a girl who, without her mother's consent, or even under her protection, yields to the importunities of a lover, is treated with less severity; but, if the father cannot conceal her infamy by disposing of her in marriage, he abandons her to the scandalous trade of a courtesan. Thus it is that riches bring on a train of vices and corruption, especially when they are acquired by bloodshed and murder, and are not preserved by labor."

A singular custom prevails at St. Salvador, a

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few days previous to Lent, similar to that at Rio. It consists in the passengers playing various little tricks on each other, as they pass along the streets, and partly reminds us of what is termed in England making *April fools*. Great numbers of coloured balls, made of blown wax, so as to resemble eggs, and filled with water, are exposed to sale at this season. These the ladies throw against any one they chance to meet, and seem highly amused when they burst, which they do on the slightest touch, and sprinkle the party at whom they are thrown. False coin also are nailed to the pavement, and various other deceptions practised, with which the populace appear to be highly delighted.

At PORT DES FRANÇAIS, in the Brazils, Peyrouse says, the native women are subjected to great hardships, and perform the most laborious offices, suffering the utmost indignity from the men. Tattooing is not in general use among them; but all the women have their lower lip slit at the root of the gums, the whole width of the mouth; they wear a kind of small wooden bowl, which rests against the gums, to which the cut lip serves for a support, so that the lower part of the mouth juts out two or three inches; but none but married women are allowed to wear this mouth ornament, the young girls having only a needle in the lower lip. They may sometimes be prevailed upon to remove this bowl ornament, though not without

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much persuasion; they then testified the same embarrassment, and made the same gestures that a female in Europe would upon the uncovering her bosom, or any other act esteemed immodest; the lower lip then fell upon the chin, and this second picture was no way more enchanting than the former.

Peyrouse informs us, that the women of Bay de Castries are not subjected to any labour, which, like American Indian females, might change the elegance of their features, if nature had furnished them with this advantage. Their whole cares are limited to the cutting and sewing of their clothes, disposing of fish to be dried, and taking care of their children, to whom they give the breast till three or four years of age. The writer expresses his surprise at seeing one of this age, who, after having bent a small bow, shot an arrow with tolerable exactness, and, giving a dog several blows with a stick, threw himself on his mother's breast, and took the situation of a child five or six months old. The sex seemed to enjoy no considerable advantages among them. They never concluded any bargain with us without first consulting their wives; the pendant silver ear-rings and copper trinkets were peculiarly reserved for their wives and daughters. The dress of the women consists of a large nankeen robe, or a salmon skin, which they have the art of dressing so as to

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be extremely supple. This dress reaches as far as the ancle, and is sometimes bordered with a small fringe of copper ornaments, which make a noise similar to that of bells.

In that part of South America called PARAGUAY, the women are allowed to propose matches as well as the men. When an Indian woman likes a man, she acquaints one of the missionaries with it, who immediately sends for the young man; if he do not like her, the priest endeavours to persuade her to overcome her passion; if, on the contrary, he is inclined to return her affection, the priest immediately marries and gives them his blessing.

The Indians of South America, when a couple are to be married, invite the relatives on both sides; the men bring along with them materials to build a hut for the young pair; the females present them with fish, fruit, bread, drink, &c.; the former chaunt couplets to the bridegroom, the latter to the bride; when it is dark the wife is presented to her spouse, which concludes the ceremony. Fathers possess such authority over their sons' inclination, that they must implicitly submit to give their hands where the father chooses. Instead of giving a portion to, he receives one from his new son-in-law.

In the Island of FORMOSA, and among some of the Peruvians, daughters are more regarded than sons, because she takes her husband home to her

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father's house, whereas sons, when married, leave their family for ever.

When a man fixes his affections upon a woman, he serenades at the door where she lives, but is not allowed to enter; if the lady approve of him she comes out, and they talk upon terms. If they come to agreement, the husband goes to live with his wife at her father's, instead of taking her to his own home.

In CHIRAGUA, when a girl arrives at a certain age, her female relations inclose her in a hammock, and suspend it from the roof of her cottage. Having remained in this hammock for one month, they let it down half way, and in another month the neighbouring women assemble, and with clubs strike furiously upon every thing within it. Having acted this farce for some time, they declare the serpent is killed which had stung the girl, and she is liberated from her confinement; all this signifies she is marriageable.

ISLANDS OF THE SOUTH SEAS.

THE best account of the marriage ceremonies of the islanders in these lately discovered regions, may be gathered from the English missionaries

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who visited those parts to convert the natives. They give the following as the result of their observations on this head.

Early in the morning, the mother and uncles of the bride gave presents of cloth to their friends; In one of the houses a kind of altar was erected, covered with a piece of white cloth, upon which was placed some old clothes, that had enclosed the tomb of the bride's father. After the distribution of the cloth, the parties went to the family *morai*, or burying-place, where a large piece of white cloth was spread across the pavement, and the bride and bridegroom changed their dress; after which, the mother of the bride, with two or, three female relations, took a sugar-cane, which when broken into small pieces, they laid upon the leaves of a tree called *amai;* the mother, &c. then wounded themselves with shark's teeth, and caught the blood, which they thus caused to flow, upon the leaves where the sugar-cane was placed; they then presented the leaves to the bride and bridegroom, who were seated one on each side of the *morai*. The leaves, with the blood and sugar-cane upon them, were then offered to the supposed god of the family. In the instance from whence the above description is taken, the mother of the bride, who was advanced in years, appeared thoughtful, and produced the skulls of her deceased husband and elder brother, which, according to

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the custom of the country, she had preserved and anointed with cocoa-nut oil. The skulls were held before the leaves, sugar-cane, and blood, at the time of presentation to the parties. After these ceremonies, the cloth spread upon the *morai* was taken up and sent as a present to the chief. The clothes put on by the couple at the *morai* are considered as sacred, and not to be worn in common. There are also various forms that succeed marriage. If the woman be a virgin, the father and mother perform an *amooa*, or offering, of a hog or fowl and a plantain tree, to their son-in-law, before they may eat of his provisions; but not if she be a widow, or have been repudiated. The bride's relations make presents of cloth, hogs, &c. to the new-married pair.

In Otaheite, it is common when a woman does not agree with her husband, to cohabit with one of his servants, which is taken no notice of, nor is she looked upon as less his wife on that account; but the children of this commerce are most frequently put to death, for which, any more than adultery, there is not any punishment.

In praise of the natives of the island of Tongataboo, the missionaries remark, "Their honesty to one another seems unimpeachable, though we have no reason to think the accounts of their dishonesty to strangers exaggerated. The murder of children, and other horrid practices, which pre-

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vail among the Otaheiteans, are unheard of here. Their children are much indulged, and old age honoured and revered. Female chastity is not much esteemed among the lower orders, it being a common practice with the chiefs, in our visits to them, to offer some of their females to sleep with us, the practices of our abandoned countrymen making them believe this a favour we could not well do without. Our first refusal seemed to excite surprise, but it has generally prevented a second temptation from the same person. Unchastity among females of rank, and especially after marriage, we have heard is punished with severity; however, we have not yet known an instance. Polygamy is in common practice among the chiefs, each of whom takes as many wives as he pleases; but they are entire strangers to domestic broils, which may, in a great degree, be owing to the absolute power each man has over his family, every woman being so much at her husband's disposal, that it renders her liable to be discarded on the smallest displeasure.

"In Tongataboo, their marriages are attended with very little ceremony. When a chief is attracted by a female, he informs his mother that he wishes to add her to the number of his wives; she immediately communicates this to the damsel's father; if it meet his approbation, she is clothed in a new garment, and with attendants, and as

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much yava-root, yams, baked hogs, &c. as he can afford, sent with her to her intended spouse, who, being apprised of her coming, seats himself in his house, and receives her in the same manner he would any other visitor, and with as little emotion; feasting on the provisions with a good draught of yava concludes the whole ceremony, and the bride is at liberty either to return to her father till again sent for, or remain in her husband's house.

"The natural colour of the inhabitants Otaheite is olive, inclining to copper. Their eyes are black and sparkling; their teeth are white and even; their skin soft and delicate; their limbs finely turned; their hair jetty black, perfumed and ornamented with flowers; but we did not think their features beautiful, as, by continual pressure from infancy, which they call *touroome*, they widen the face with their hands, distend the mouth, and flatten the nose and forehead, which gives them a too-masculine look; and they are in general large and wide over the shoulders. Their manners are affable and engaging; their step easy, firm, and graceful; their behaviour free and ungarded; always boundless in generosity to each other and to strangers. Their arms and hands are very delicately formed; and, though they go barefoot, their feet are not coarse and spreading.

"As in all warm climates, the women in gene-

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ral here come earlier to puberty, and fade sooner than in colder and more northern countries; though in some the features continue little changed even to grey hairs; and what is remarkable, some are said to fade, and revive again, retaining their comeliness beyond those who have not experienced such a change. Many, indeed, who lead a dissolute life, receive their immediate punishment, and are old and haggard at thirty; whilst others, who have lived more decently, or, at least, have been less profligate, retain all the sprightliness and vigour of youth at fifty.

"As wives, in private life, they are affectionate and kind to their husbands, and uncommonly fond of their children: they nurse them with the utmost care, and are particularly attentive to keep the infant's limbs supple and straight. A cripple is hardly ever seen among them in early life. A rickety child is never known; and any thing resembling it would reflect the highest disgrace on the mother."

Generally there does not appear to be any regular institution of marriage in the numerous and extensive islands of the South Seas; nevertheless, among that indifference which every where else prevails, they designate one female as their wife; but among the lower orders these ties are so easily loosened, that they can scarcely be said to bind the parties.

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Of their beauty, their symmetry, and simplicity, Capt. Wilson, who commanded the Duff, on a Missionary voyage, says, "We found it very difficult to work up Resolution Bay, by reason of the heavy gusts of wind from the mountains. Though it was now dark, two females swam off, in hopes, no doubt, of a favourable reception; but, finding they could not be admitted, they kept swimming about the ship for near half an hour, calling out, in a pitiful tone, Waheine! Waheine! that is, Women! or, We are women! They then returned to the shore in the same manner as they came: our two pilots also followed them, but not till they had used all their arguments for the captain to allow them to sleep in the ship; and but for the sake of precedent, their request would have been granted, as a reward for the implicit confidence they placed in us.

"Our first visitors from the shore came early; they were seven beautiful young women, swimming quite naked, except a few green leaves tied round their middle: they kept playing round the ship for three hours, calling Waheine! until several of the native men had got on board; one of whom, being the chief of the island, requested that his sister might be taken on board, which was complied with. She was of a fair complexion, inclining to a healthy yellow, with a tint of red in her cheeks, was rather stout, but possessed

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such symmetry of features, as did all her companions, that, as models for the statuary and painter, their equals can seldom be found. Our Otaheitean girl, who was tolerably fair, and had a comely person, was notwithstanding greatly eclipsed by these women, and, I believe, felt her inferiority in no small degree; however, she was superior in the amiableness of her manners, and possessed more of the softness and tender feelings of the sex; she was ashamed to see a woman upon the deck quite naked, and supplied her with a complete dress of new Otaheitean cloth, which set her off to great advantage, and encouraged those in the water, whose number were now greatly increased, to importune for admission; and out of pity to them, as we saw they would not return, we took them on board; but they were in a measure disappointed, for they could not all succeed so well as the first in getting clothed; nor did our mischievous goats even suffer them to keep their green leaves, but, as they turned to avoid them, they were attacked on each side alternately, and completely stripped naked.

"The natives crowded so much on board the following day, that with difficulty we carried on our work at the rigging: the females were more numerous, and all in the same natural state as before, which induced our people to bestow upon each a piece of Otaheitean cloth. It is proper to

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observe, that these women dress decently on shore but when they have to swim, as their clothes will not stand the water, they leave them behind, and wear a few leaves only.

"Two of the missionary gentlemen, Mr. Harris and Mr. Crook, having gone on shore to effect a settlement on the island for the instruction of the islanders, one of the chiefs, Tenae, it seems, wanted to treat them with an excursion to a beautiful valley, to which the latter readily agreed, but Mr. Harris would not consent. The chief, seeing this, and desirous of obliging him, not considering any favour too great, left him his wife, to be treated as if she were his own, till the chief came back again. Mr. Harris told him that he did not want the woman; however, she looked up to him as her husband, and, finding herself treated with total neglect, became doubtful of his sex; and acquainted some of the other females with her suspicion, who accordingly came in the night, when he slept, and satisfied themselves concerning that point, but not in such a peaceable way but that they awoke him. Discovering so many strangers, he was greatly terrified; and, perceiving what they had been doing, was determined to leave a place where the people were so abandoned and given up to wickedness; a cause which should have excited a contrary resolution.

"Respecting the persons, dress, canoes, &c. of

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these people, we found them exactly as described in Cook's voyage, where he says, "that for symmetry of shape and regular features, they perhaps surpass all other nations."

"The women are rather of low stature, though well-proportioned, and their general colour inclining to brown. We observed that some, who, on our first arrival were almost as fair as Europeans, by coming off to the ship and exposing themselves to the sun, became afterwards quite dark colored. But a few of these were punctured and tattowed. The chief's sister had some parallel lines on her arms, others slight punctures on the inside of their lips, and even upon their eyelids. They wear a long narrow piece of cloth wrapped two or three times round their waist, and the ends tucked up between their thighs: above this is a broad piece of cloth, nearly as large as a sheet, tied at the upper corners; they lay the knot over one shoulder, and the garment, hanging loose, reaches half way down the leg."

Of the infamous *arreoie* society at Otaheite, the missionaries speak thus: "One of the arreoies, the tayo (or friend) of brother Henry, came to us with his wife big with child: they were taking their leave of us, in order, during their absence, to destroy the infant which should be born, according to the ordinances of that diabolical society. We thought this a proper opportunity to remon-

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strate with them against this horrid custom. The mother felt with tenderness, and appeared willing to spare the infant; but the brutal chief continued obstinately bent on his purpose, though he acknowledged it a cruel act, pleading the established custom, his loss of all privileges, and the total dissolution of the society, if this should become general. We offered to build them a house for the pregnant women, and take every child which should be born into our immediate care. Our brethren failed not to open to him the wrath of God against all ungodliness and unrighteousness of men. On this he walked off dejected, but not apparently determined to desist from the evil or danger of his ways. A few days afterwards he came, and promised, if the child were born alive, he would bring it to us; and, on another visit afterwards with his wife, renewed his promise, on forfeiture of our favor.

"The next day Pomarre and Iddeah, the king and queen, came at noon, and going into the married brethren's apartments, found them conversing with the arreoies on the evil of destroying infants. Iddeah was particularly addressed on the subject, as she too was pregnant by a *toutou*, who had cohabited with her, and was also of the arreoie society. Pomarre and Iddeah had for some time ceased to cohabit; he had taken another wife, and she one of her servants; but they

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lived in the same state of friendship, and with no loss of dignity. The brethren endeavored to convince her of the dreadfulness of murder, in a mother especially. They then addressed Pomarre, and entreated his interference in suppressing such acts of inhumanity; and to give orders that no human sacrifices should be offered. He indeed appeared of a tractable disposition, and open to conviction, and promised he would exert himself to suppress such practices.

"We renewed our attempts with Iddeah, invited her to continue with us, and suffer our women to take care of her child, stating that her example would have the happiest effect on the nation. She said the child was base born; had it been Pomarre's it would have lived; but now they were arreoies—and marched off with utter indifference.

"Yet even this is but one among many *unnatural crimes*, which we dare not name, committed daily, without the idea of shame or guilt. In various districts of the island there are men who dress as women; work with them at the cloth; are confined to the same rule of eating and dressing; may not eat with the men, or of their food, but have separate plantations for their peculiar use.

"It may be worth remark, that Iddeah had not been absent from our house two days before she appeared as if nothing ailed her: with so little in-

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convenience do the most painful operations of nature affect those of that happy climate.

Of the simplicity of some of the native women, it is said,—"One of our brethren being this afternoon sitting in his birth writing a young girl came in, and expressed her surprise that he behaved so different to them from what all our countrymen had done. He told her that such practices were wicked, and that if we did such things our God would be angry. "Oh," said she, "but I will come to you in the night, and then none can see us."

Botany Bay being an English colony, the rites of the Church of England are established there.—As this empire extends, it will have its due operation on the custom and manners of this part of the globe, and must eventually bring the tractable natives to a closer intimacy with British laws and Christian duties.

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On the Laws respecting Marriage.

RESPECTING the view in which the law in this country considers marriage, it treats it as a civil contract; as to its tendency, it is regarded as all other contracts. By several statutes a penalty of one hundred pounds is inflicted for marrying any person without banns or licence; but by 26 GEO. III. cap. 33, if any person solemnize marriage without banns or licence from one duly qualified, or in any other place than a church or chapel where banns are usually published, unless by special licence from the Archbishop of Canterbury, he shall be guilty of felony, and be transported for fourteen years, and the marriage be void. Marriages, according to the legal forms of other countries, are valid in this. Parties marrying under twenty-one, must have the consent of their parents or guardians; and, if the mother be insane, or beyond sea, the Lord Chancellor will proceed upon relation in their stead. Marriages, within the Levitical rules of consanguinity, are not legal; but, if solemnized, are not void till after sentence of the episcopal court. To marry an heiress by force is a capital felony.

Bigamy, in law, respects either woman or man; and is when a second marriage takes place before the death of the first wife or husband. Formerly,

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this offence was punished with death, but it is now felony, with benefit of clergy.

In Bigamy, the first wife cannot be evidence against her lawful husband, but the second may, as the last marriage is not valid; and *vice versa* on the man's part. The Act allows five exceptions: First,—When either party has been abroad seven years; Secondly,—Where either party has not seen each other for seven years, (though in the kingdom,) and there is no knowledge that the other party is alive; Thirdly,—Where there is a divorce from *bed and board;* Fourthly,—Or wholly from the *marriage chain;* Fifthly,—Where the parties are under age.

Notwithstanding the laws against Bigamy have received the sanction of the legislature and our religion, innumerable cases are always presenting themselves, in which these laws become cruelly oppressive. If a man or woman, after marriage, prove abandoned, drunken, insane, or prostituted, there is no redress; the reproachless party is compelled to drag on a life of disappointment and of misery.—In all cases of this kind, the law acts diametrically opposite to its intention: the unoffending are punished in mind, body, and estate, and the culprit inflicts the misery consequent to an indissoluble tie. In cases of adultery, the rich can obtain redress; but the expense of prosecuting a suit of divorce in the House of Peers,

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to annul a marriage, is an entire prohibition to a poor man's prospect of justice, and, as he dare not, without felony, venture to take a virtuous wife, and no prudent woman will marry the worthiest of men under such circumstances, the injured husband flies to unlawful embraces, and thus, in declining to offend against the laws of man, he violates those of God.

Pope Innocent was the first who ordained the celebration of marriage in a church; before which it was totally a civil contract. And in the times of the grand rebellion, all marriages were performed by the justice of peace, and these marriages were declared valid. In Scotland, the parties being together as man and wife, or declaring themselves so before witnesses, makes a valid though informal marriage.

All legislatures ought to encourage the legal union of the sexes. The anxieties for the provision of a family are so many, that it acts with all the prudent as a restrictive barrier. Dr. Halley observes, were it not for the backwardness in marrying, there might be four times as many births as we find. By computation it appears there are 15,000 persons above sixteen, and under forty-five, of whom at least 7,000 are women capable of bearing. Yet there are only 1238, or little more then a sixth part of these, who breed yearly; whereas, were they all married, it is highly pro-

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bable that four or six would bring forth a child every year, the political consequences of which are evident; hence those who have numerous families should be allowed certain immunities.

From the censuses, however, which have been taken in the present century, notwithstanding the long wars that have destroyed the human species and the activity of the Republican guillotine, mankind have considerably increased in number. Inoculation was to the natural small-pox what vaccination has been to inoculation; the infant races are preserved, and become the fathers of fresh stocks; added to which medicine and the facilities of cleanliness have improved.

Marriage, it is true, is not expedient to all, and the propriety of it is much influenced by circumstances; but the Apostle Paul in the most delicate and direct manner has expressed his sentiments on this head. Though religiously an advocate for celibacy himself, he does not enjoin it when it may come in counteraction with propensities ordained by God, and sanctioned from the time of creation in the first pair. The Roman Church, taking up the practice and doctrine of St. Paul, has enjoined celibacy to the priesthood; but our church wisely has not made this essential to the true serving of God, for a clergyman is in his highest character when he serves the Deity by his piety, and his country by his paternal example.

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